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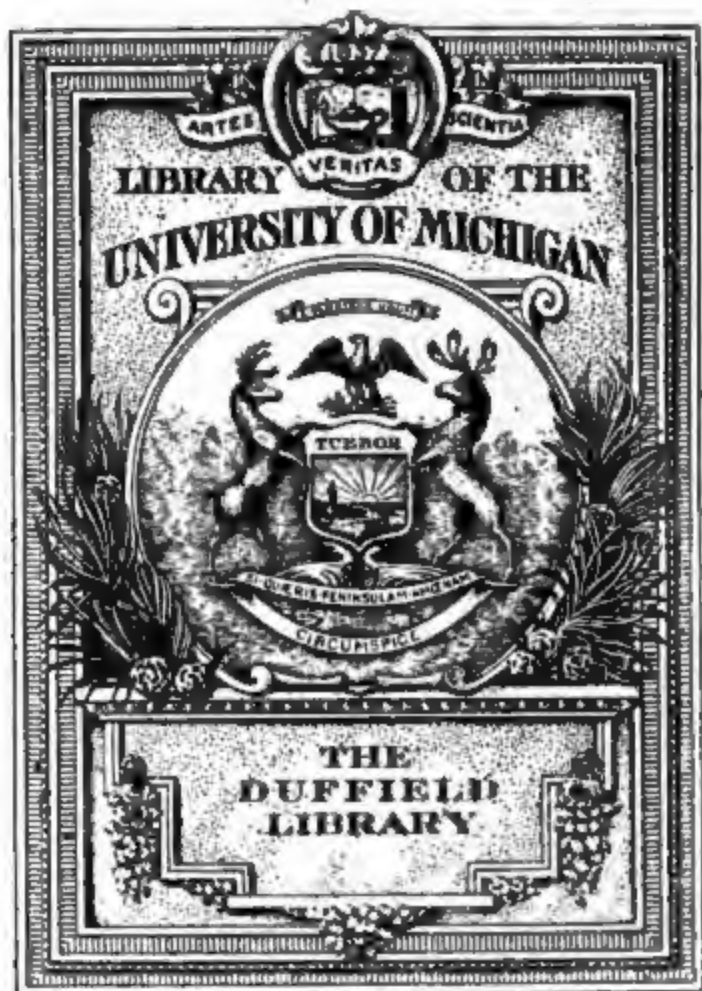
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ANECDOTES AND ANNALS

OF THE

DEAF AND DUMB.



860V.

A N E C D O T E S
AND
ANNALS
OF
THE DEAF AND DUMB.

BY
CHARLES EDWARD HERBERT ORPEN, M.D.

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1836

TO
THE SERVICE
OF
THE DEAF AND DUMB POOR OF IRELAND,
NEGLECTED BY
THEIR MORE GIFTED FELLOW-COUNTRYMEN,
THIS
TRIFLING EFFORT IN THEIR CAUSE
IS
DEDICATED
BY A FELLOW-CREATURE,
AS DEAF, BY NATURE, SPIRITUALLY, AS THEY ARE PHYSICALLY; AND
AS DUMB, IN ALL "OFFERING UNTO GOD OF THE FRUIT OF THE LIPS,"*
AS THEY ARE IN VOCAL LANGUAGE.

* Hebrews xiii. 15.

**“ Fairest and foremost of the train, that wait
On Man’s most dignified and happy state ;
Whether we name thee CHARITY, or LOVE ;
Chief grace below, and all in all above :
Prosper, I press thee by a pow’rful plea,
A task I venture on, impell’d by thee !”**

COWPER’S CHARITY.

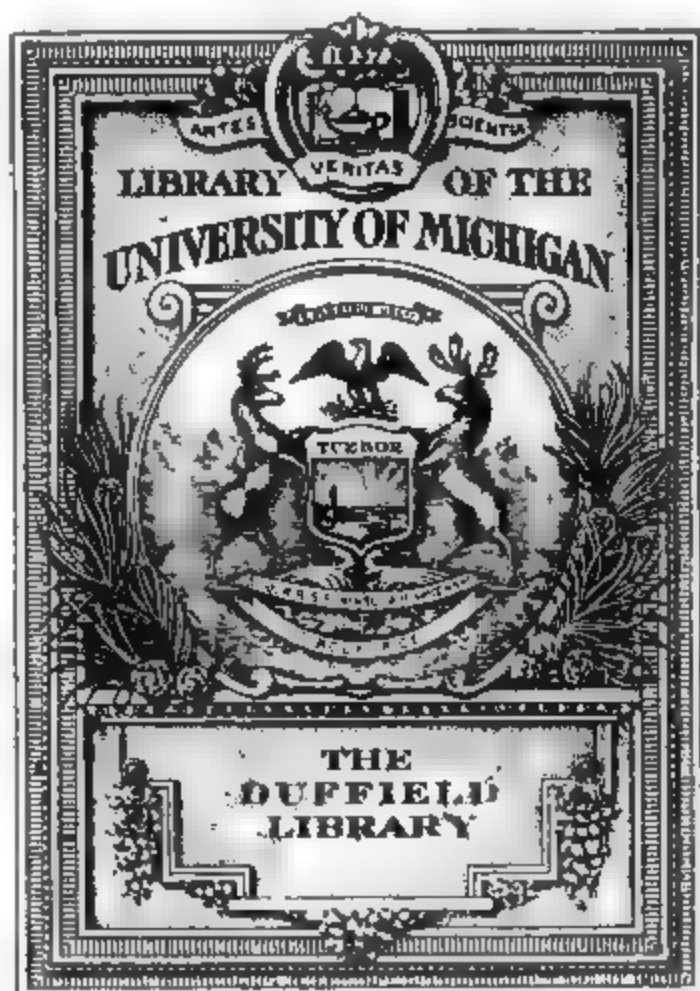
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Tappan Press, Geo

12-15-1931

ADVERTISEMENT TO THE FIRST EDITION.

THE following pages contain the substance of a few general Lectures, on the subject of the Deaf and Dumb, delivered at the Rotundo in Dublin in the beginning of 1816, with a view to excite public attention to their neglected condition in Ireland, and thus induce them to establish a school for their education ; together with a few extracts from my speeches at the several successive anniversaries since that period. By the great mercy of our Lord and Saviour Jesus Christ, they were blessed with success in that object ; and the National Institution, which is now conducted on an extensive plan at Claremont, near Glasnevin, in the vicinity of this metropolis, by my friend Joseph Humphreys, Esq. was commenced on a small scale in Dublin. These papers, their object having been accomplished, were laid aside ; but it has occurred to me at different times, that possibly, even with all their defects, their publication might in some measure promote



THE GIFT OF
THE TAPPAN PRESBY-
TERIAN ASSOCIATION





ANECDOTES AND ANNALS

OF THE

DEAF AND DUMB.



ADVERTISEMENT TO THE SECOND EDITION

THE first edition of this work was published in Dublin, in the year 1828; and was "printed by (Thomas Collins, the first pupil of the Deaf and Dumb Institution, in the printing office of his master,) M. Goodwin, 29, Denmark street." It was entitled, "The Contrast, between Atheism Paganism and Christianity, illustrated; or the uneducated Deaf and Dumb, as Heathens, compared with those who have been instructed in Language and in Revelation, and taught by the Holy Spirit, as Christians." In addition to its present dedication, it was also dedicated "to the Right Hon. Henry Goulburn, M.P." at that time "Chancellor of the Exchequer, &c. &c." in "testimony of the Author's gratitude, for numerous personal favours, received from him, while Chief Secretary of State for Ireland; but more especially for the kind interest, which he took in the concerns of the unfortunate Deaf and Dumb of Ireland; and for the timely pecuniary assistance, once procured by him from Government, or

the Institution for their relief, by which it was saved from ejectment and probable ruin ; and in consequence of which temporary aid, its conductors were enabled to have time, to make an exertion, which proved successful in procuring funds, by which means it has now almost entirely surmounted all its difficulties."

The first edition, consisting of one thousand copies, was published at my own expense and risk ; and on finding, that when between five and six hundred copies were either sold or given away, the produce was sufficient to cover all expenses, I thought the best use to be made of the remaining copies, namely between four and five hundred, was to disperse them all over the world ; in order to excite attention every where to the condition of the Deaf and Dumb. With this object, I accordingly sent them, through the various Missionary Societies of Great Britain, the United States and the Netherlands, to nearly all their Missionary stations throughout the world, directed to one or more of the principal Missionaries, in each place, as the persons most likely to feel an interest in a kindred cause ; and this result will be produced, I expect, every where, by the work ; so that I trust it may prove in very deed the Herald and the Apostle of the Deaf and Dumb, throughout the four quarters of the globe.

Since this Institution was founded, I have also pursued a systematic plan, by annual correspond-

ence and transmission of our published reports, to all other Deaf and Dumb Institutions in Europe and America, to induce the conductors of Deaf and Dumb Schools, to establish a similar yearly interchange of all information and publications; so that the experience of each should assist all others, and that every teacher's discoveries and improvements should not, as formerly, die with him. In this I have at last succeeded. Indeed the Parisian Institution has acknowledged in its first circular, printed in Sept. 1829, that the idea was first suggested to them by the above plan, which I had pursued since 1817. They have since published a second and a third circular, comprising an immense body of intelligence, about the Deaf and Dumb, their education, statistics, &c. &c. almost all of which information, thus supplied to them as to a central focus by other Institutions, would have been otherwise lost to the next generation. Many Institutions are also following a similar plan, by which means the science of the education of the Deaf and Dumb, and also its practical details, will ere long be perfected, universalised, made uniform and perpetuated.

The present edition is published by the desire and at the expense of my excellent and most liberal friend John Mortlock, Esq. of London. In preparing it for the press, I have divided the whole work into Parts and Chapters with expla-

natory headings; and have thus remedied a great defect of the first edition. I have also placed all the Notes and Illustrations, with appropriate headings, at the end of each chapter, (introducing however many new anecdotes) instead of placing them at the bottom of the page, which I found confused the reader. A full Table of Contents has also been added, which will enable any reader at once to refer to the fact, anecdote, or illustration, which he remembers to have impressed his mind on the first perusal.

CHARLES EDW. HERBERT ORPEN, M.D.

April 9, 1836,

11. North Great George's Street, Dublin.

TABLE OF CONTENTS.

PART I.

	Page
General View of the Physical, Intellectual, Moral and Religious condition of the Uneducated Deaf and Dumb, in the various Ages and Circumstances of Life; as illustrated by numerous authentic, interesting and original Anecdotes - - - - -	3

CHAPTER I.

General Contrast of the Deaf-born and of Hearing Persons	5
--	---

Notes and Illustrations to Chapter I.

(1) A Deaf-Mute Child alone, among Multitudes sold by their Parents in Famine, reclaimed afterwards by its Mother - - - - -	10
(2) A Deaf-Mute Orphan, exposed and deserted in a distant place, by the next heir to the Property - - -	10
Attempts to defraud the Deaf and Dumb of their Rights	15
A Deaf and Dumb Man imprisoned as Insane - - -	16
(3) Excessive Natural Ignorance of the Untaught Deaf and Dumb - - - - -	16
(4) Importance of the Sense of Hearing above others - -	17
(5) Limited Knowledge of the Deaf and Dumb before Instruction - - - - -	18

CHAPTER II.

Contrast of the Condition of Deaf Mutes and of Hearing Children, in Infancy and Childhood - - - - -	22
---	----

<i>Notes and Illustrations to Chapter II.</i>		Page
(1) An Educated Mute's Description of their State by Nature	- - - - -	30
(2) Disappointed feelings of the Deaf and Dumb, at their inability to speak	- - - - -	31
(3) Guesses of an Uneducated Mute, as to the Cause of Mutism	- - - - -	32
(4) Vast importance of Verbal above Gestural Language		32
(5) The Deaf and Dumb should be taught to Speak, as well as to Read and Write	- - - - -	33
(6) A Deaf-Mute, though Educated, prefers Signs to Speech		34
(7) Anecdote of a Deaf-Mute's curiosity to know what people speak about	- - - - -	34

CHAPTER III.

Contrast of the State of the Deaf-Mute and of the Hearing, in Youth and Manhood	- - - - -	36
---	-----------	----

Notes and Illustrations to Chapter III.

(1) Resignation of an Educated Deaf-Mute under his Affliction	- - - - -	42
(2) Acquiescence in an erroneous estimate of God's goodness, even by the imperfectly Educated Deaf-Mute	- - - - -	42
(3) The Deaf-Mute have no gratifications arising from the Voice of Nature, nor any instruction from its lessons		43
(4) Though Deaf still, the Educated Mute can enjoy the Wonders of Nature	- - - - -	44
(5) The Deaf-Mute lose all the pleasures of Music and Harmony, and all the associated feelings excited by them		44
(6) Description of Music, by a Deaf and Dumb person	- - - - -	45

CHAPTER IV.

Contrast of the Uneducated Deaf-Mute and of Hearing persons, as to Science, Philosophy and Literature	- - - - -	47
---	-----------	----

Notes and Illustrations to Chapter IV.

(1) The incorrect notions of the Uneducated Deaf and Dumb, as to natural phenomena, and their still more deplorable ignorance of a future state	- - - - -	54
(2) On the Invention of Writing	- - - - -	55

CONTENTS.

xix

	Page
(3) Influence of Speech in cultivating Intellect - -	55
(4) Some American Indian Tribes have a Language of Signs, although not Deaf and Dumb - -	55
(5) Would a Society of the Deaf and Dumb have a much more perfect Language of Signs, than insulated individuals, who live among those who hear? - -	56
(6) Isolation of the Deaf and Dumb even when in company	56
(7) The Uneducated Mute loses all the pleasures of Verbal Language, both in Prose and Verse - -	57
(8) An Educated Deaf-Mute's description of the difference between Prose and Verse - -	57
(9) The Uneducated Deaf and Dumb lose the Moral Instruction of many human arrangements for that purpose, made with a special view to the benefit of the Hearing - - - - -	58

CHAPTER V.

Contrast of the Deaf and Dumb, when untaught, and of Hearing Persons, as to all Social, Moral and Religious Pleasures and Advantages.

Notes and Illustrations to Chapter V.

(1) Anecdote of an Educated Deaf Lady - -	66
---	----

CHAPTER VI.

The Uneducated Deaf and Dumb contrasted with us, as to their total ignorance of all sources of Religious Consolation - - - - - 67

Notes and Illustrations to Chapter VI.

(1) Meditations of the uninstructed Deaf and Dumb on their own condition, as contrasted with that of others	72
(2) Necessary ignorance of the uninstructed Deaf-Mute as to Religion - - - - -	74
(3) An Educated Deaf-Mute comforting a relative, on the death of his Father - - - - -	74
(4) The Uneducated Deaf-Mute cannot join in either vocal or audible acts of Devotion - -	76
(5) Natural affectionateness of the Deaf and Dumb -	76

CHAPTER VII.

	Page
Contrast of the Death-bed of the Uneducated Deaf and Dumb - - - - -	77

Notes and Illustrations to Chapter VII.

(1) Deaf and Dumb Man about to be buried alive. Effects of too sudden burial - - - - -	81
--	----

CHAPTER VIII.

Impossibility of the Uneducated Deaf and Dumb ever surmounting their peculiar disabilities, without instruction	83
---	----

Notes and Illustrations to Chapter VIII.

(1) An Educated Mute's Reflections on the Omniscience of God - - - - -	92
(2) Philosophical curiosity of the Education of the Deaf and Dumb - - - - -	92
(3) An Educated Mute's account of her former ideas, as to death and its effects - - - - -	94
(4) The Abbè Sicard's supposition of the possible existence of a Deaf and Dumb Nation - - - - -	94
(5) On the Language of Signs, used by the North American Indians - - - - -	94
(6) On the Language of Signs, by a Deaf-Mute - - - - -	104
(7) On the possibility of making the Language of Signs capable of being printed and read, by an alphabet of Gestures and by Mimography - - - - -	105
(8) An Educated Mute's Account of his ignorance of God and of the effects of Education - - - - -	106

CHAPTER IX.

Facts and Anecdotes, Illustrative of the Natural, Mental and Moral Condition of the Uneducated Deaf and Dumb - - - - -	108
--	-----

Notes and Illustrations to Chapter IX.

(1) Simplicity of the Educated Mute's Mind as to Religion	161
(2) Proofs from Reason, that the Deaf and Dumb, when untaught, are Atheists - - - - -	161

	Page
(3) An Instructed Deaf-Mute's Account of his Mental state before Tuition - - - - -	162
(4) The Educated Mute knows the Author of all Blessings	162
(5) Utmost Knowledge, ever attained by an Uneducated Deaf-Mute, even of a powerful mind - - - - -	163
(6) On Public Worship and the duties of the Sabbath, by a Deaf and Dumb Pupil - - - - -	163
(7) Want of propriety of feeling among the Uneducated Deaf and Dumb - - - - -	163
(8) Infanticide by a Deaf and Dumb Mother - - - - -	164
(9) The Deaf and Dumb lose the protection of the laws of Society, by being left uninstructed - - - - -	167
(10) The Law considers Deaf and Dumb Persons capable of crime, though it makes no provision for their instruction - - - - -	168

CHAPTER X.

Refutation of some Popular Objections against all attempts to Educate the Deaf and Dumb, and to establish Institutions for their Relief - - - - -	173
---	-----

Notes and Illustrations to Chapter X.

(1) An Educated Mute's Explanation of the word "unintelligibility," proving that they have correctly instructed minds - - - - -	184
---	-----

PART II.

General View of the Intellectual, Moral and Religious effects of Literary Instruction, Scriptural Knowledge and Spiritual Influence, on the Educated Deaf and Dumb, at various Ages, and under different Circumstances of Life and Death; as illustrated by numerous authentic, interesting and original Anecdotes and Documents, supplied by themselves or others -	187
--	-----

CHAPTER I.

	Page
Striking Effects of Intellectual Instruction, in Developing the Mental Powers of the Deaf and Dumb, with Anecdotes as to Sicard's two celebrated Pupils Massieu and Clerc	189

CHAPTER II.

Brief Memoir of the Abbé De L'Epée	231
------------------------------------	-----

CHAPTER III.

Sketch of the Education of Saboureux De Fontenay, the celebrated Pupil of Signor Pereira, written by himself; with an Essay by the same on the possibility of constructing a Harmonicon of Colours	249
--	-----

CHAPTER IV.

Miscellaneous Anecdotes about Deaf and Dumb Pupils educated at various Institutions	295
---	-----

CHAPTER V.

Parallel between the state of the Blind, and that of the Deaf and Dumb	322
--	-----

Notes and Illustrations to Chapter V.

- | | |
|---|-----|
| (1) The loss of a Language of Words is a greater affliction to the Deaf, than loss of Sight to the Blind, for many reasons, but especially because it is a loss of Revelation | 329 |
| (2) Number of the Deaf and Dumb, and of the Blind | 330 |

CHAPTER VI.

On Blind Deaf and Dumb Persons	332
--------------------------------	-----

Notes and Illustrations to Chapter VI.

- | | |
|--|-----|
| (1) Deaf-Dumb and Blind | 362 |
| (2) The mode of communicating Musical Sounds to Deaf Persons | 363 |

CHAPTER VII.

	Page
Means of Establishing Communication between the Blind and the Deaf and Dumb - - -	365

CHAPTER VIII.

Does the loss of one or more Senses improve the Rest? -	373
---	-----

Notes and Illustrations to Chapter VIII.

(1) Whether does the loss of one Organ of Sense restrict the Mental Faculties? - - -	378
(2) Instances have occurred, in which two, three, or more Senses were deficient or lost - - -	379

CHAPTER IX.

Superiority of the Claims of the Deaf and Dumb upon Be- nevolence, to those of all other Classes - - -	380
---	-----

Notes and Illustrations to Chapter IX.

(1) Proportion of Teachers required for a number of Pupils	389
(2) The Uneducated Deaf and Dumb know nothing of God	389
(3) Before Instruction the Deaf and Dumb are Atheists	390
(4) Striking Contrast of the Uneducated and Educated Deaf and Dumb - - -	392
(5) Absurd Expectations, as to the Progress of Deaf and Dumb Children - - -	394
(6) On the Excellency of the Bible, by a young Man, 26 years of Age, a Pupil for nearly six years - - -	396
(7) A Petition to the Secretary of the Edinburgh Bible So- ciety, for Bibles for the use of the Edinburgh Deaf and Dumb Institution, by one of the Pupils - - -	397
(8) The excited Deaf Mute's Mind, when partially Edu- cated, asks the same acute questions as the Heathen do	397
(9) Description of a good Missionary, by a Deaf and Dumb young Lady - - -	398
(10) A Deaf and Dumb Child, a Collector for the Church Missionary Society - - -	400
Little Deaf and Dumb Collector - - -	400
(11) Interest of the Instructed Deaf and Dumb about Mis- sions to Foreign Heathens - - -	400
(12) Natural Ignorance of the Untaught Deaf Mute - - -	410

	Page
(13) Happiness of an Educated Mute in the Knowledge of Salvation - - - - -	401
(14) The Educated Deaf and Dumb rejoice at the Instruction of others - - - - -	402
(15) Impossibility of Common Schoolmasters Instructing the Deaf and Dumb along with others - - -	403
(16) Character of a good Pupil, by a young Man, eighteen years of Age, six years a Pupil - - -	405
(17) Public Worship for the Deaf and Dumb - - -	406
Public Worship of the Deaf and Dumb, on Sunday -	407
(18) Lines by Richard John Theodore Orpen, Esq. -	408
(19) A Deaf and Dumb Child's acknowledgment of God's kindness in his cure when sick - - -	409
(20) Confession about breaches of the Sabbath, by a Deaf and Dumb Boy - - - - -	409

CHAPTER X.

Miscellaneous uncorrected Letters and Conversations of the Pupils at Claremont - - - - -	411
--	-----

Notes and Illustrations to Chapter X.

(1) Importance of Studying the Deaf-Mute's Language	474
---	-----

CHAPTER XI.

Miscellaneous Letters of Deaf and Dumb Pupils of Foreign Teachers - - - - -	477
---	-----

Notes and Illustrations to Chapter XI.

(1) Importance of Teaching the Deaf and Dumb to Speak	500
---	-----

CHAPTER XII.

Probable Numbers of the Deaf and Dumb; and their Proportion to the General Population in different Countries, and to the total Number of Children in the various Families in which they occur - - -	502
---	-----

CHAPTER XIII.

Interesting View as to the actual Benefits conferred by Claremont Deaf and Dumb Institution, and Hints as to the means and duty of extending its usefulness -	523
---	-----

Notes and Illustrations to Chapter XIII.

	Page
(1) What the Deaf and Dumb can be taught at common Schools, and what they can never learn there, nor any where, except under systematic instruction	- 533
(2) Contrast of the dangers of Deaf Mute Females, when left untaught, with their correct feelings, principles and conduct after proper tuition	- 539
On the duty of governing our passions	- 541
(3) One large well arranged and complete Institution is more useful, than several small imperfect ones	- 541
(4) Positive duty of Government to provide funds for the first foundation of Deaf and Dumb Institutions, and to give Grand Juries a power to raise Funds, within their respective Jurisdictions, to support their own Deaf Mutes, while under Education at Claremont	- 542
Gratitude of the Irish Deaf and Dumb Institution, for English Liberality	- 549
(5) Mr. Joseph Humphreys's Private Pupils	- 551
(6) Dangers to which Deaf and Dumb Institutions are exposed	- 551
(7) Benefits acquired by the Subscribers to Claremont Institution	- 552
(8) Explanations as to Visitors to the Institution	- 554
(9) Anxiety of the Deaf and Dumb Pupils to have all others taught	- 554

CHAPTER XIV.

Appeal to the Feelings of different Classes of Persons	557
---	------------

Notes and Illustrations to Chapter XIV.

(1) A Deaf-Mute's Illustration of Natural Feeling	- 584
A description of an Egg; by a lad fifteen years and a half old, a Pupil about six years	- 584
(2) References in the Sacred Scriptures to the state of the Deaf and Dumb	- 584
(3) Two Deaf Mutes' Views of the Prospects beyond the Grave	- 585
Thought, by a young Lady, 24 years of Age, a Pupil	585
(4) The Happiness of Parents and Friends caused by the Pupils acquiring a power of writing Letters	- 585

	Page
(5) A Mother's Motives to Petition for her Deaf-Mute Child's Admission - - - - -	587
(6) Form of a Legacy to the Claremont Deaf and Dumb Institution - - - - -	588
(7) Mode of Correspondence at reduced postage about the Institution's Business - - - - -	588
(8) A description of a Butterfly, by a young Lady Fifteen Years of Age, a Pupil for four years and nine months	590

CHAPTER XV.

A Few striking Anecdotes, illustrating the results of Moral and Religious Education, in the Lives and Deaths of Instructed Deaf-Mutes, and the beneficial effects even on their Teachers - - - - -	591
---	-----

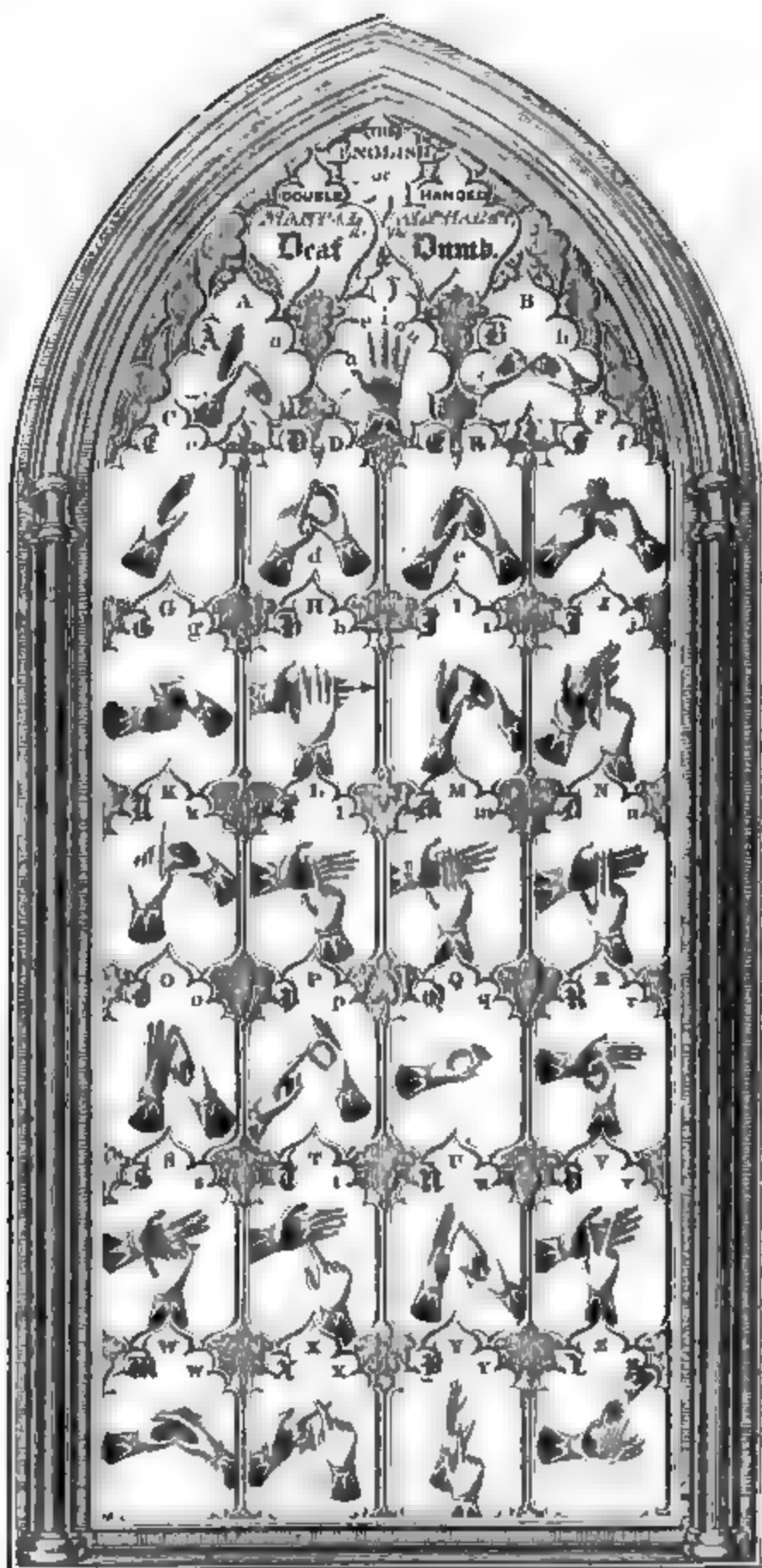
Notes and Illustrations to Chapter XV.

(1) A Deaf and Dumb Lawyer - - - - -	612
(2) On the Death of the Abbé Sicard - - - - -	612
(3) Anecdotes of the Life, Education and death of John B——, a Deaf-Mute, by Charlotte Elizabeth - - - - -	613

<i>Postscript.</i> —Explaining why the translation of the French and Italian quotations is necessarily omitted - - -	626
---	-----

DIRECTION TO THE BINDER.

The Double Plate of the two Finger Alphabets is to be folded and stitched in, between pages xxvi and 1 ; with the Explanation pasted in the middle of that Plate, so that the reader may see each alphabet and its explanation at one view.



Designed by W. JOSEPH H. M. HENRY, Head Master of the National Deaf's Dispensary, at Clarendon, near Dublin

Engraved on Stone by John Johnston, of the Dublin School of Art, and Henry's former pupil of the Dublin School of Art, of the Dublin School of Art, and Henry's former pupil of the Dublin School of Art.

MDCCCXXXVI

DUBLIN

Nº 1

EXPLANATION OF THE PLATE No. I.

THE TWO-HANDED, OR ENGLISH MANUAL ALPHABET ; as used in the National Deaf and Dumb Institution, at Claremont, Glasnevin, near Dublin ; and in those of England and Scotland.

All the Figures in this Plate are drawn to represent the position, or movement, which the person using the Alphabet sees in his own hands, as this is the most intelligible method ; and it will be observed at once that in most cases the shape, posture or motion of the hand or hands is an imitation of the form of the capital letter, for which it is used. In C and Q alone, only one hand however is used at a time ; in all the other letters both hands at once. The five vowels A E I O U, are represented twice, first all together between A and B, near the top of the Gothic window, and again in their order in the Alphabet. When a vowel is to be pointed out, touch the tip of the finger of the left hand which represents it, with that of the forefinger of the right hand. The other letters are all sufficiently illustrated by the Figures, except H and J. To express H, the palm of the right hand is passed over that of the left, beginning at the wrist, in the direction shown by the Arrow. To express J, the tip of the right forefinger is drawn down along the palm of the left hand, commencing at the root of its middle finger, as shown also by the Arrow. A flip with the thumb and second or third finger of either hand, or a short pause, serves to separate words, by signifying that the spelling of each word has been completed. This however is only necessary with beginners.

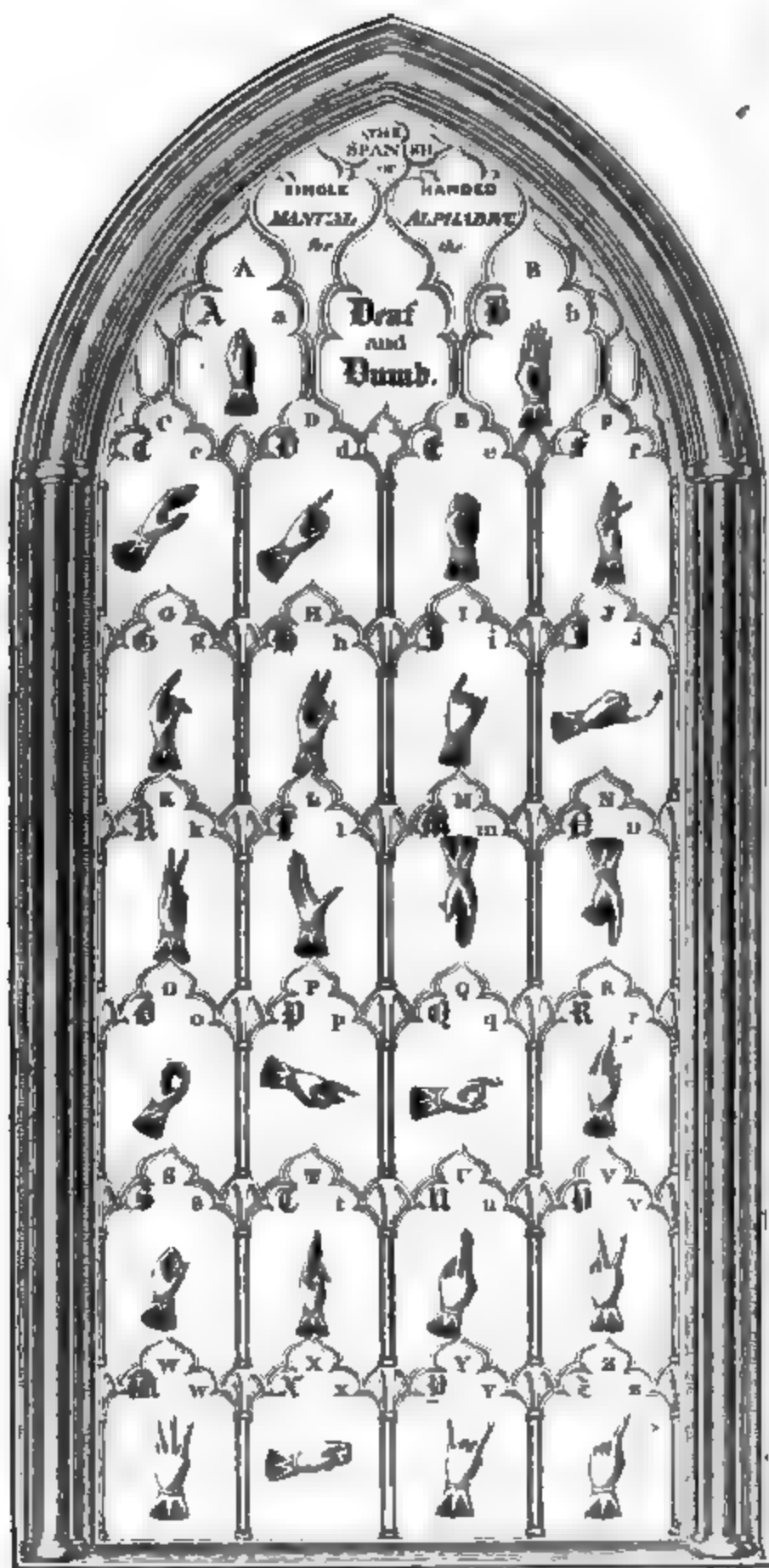
N. B.—The reason why Mr. Joseph Humphreys very ingeniously and tastefully invented the plan of placing the letters, as if in the panes of a Gothic window, is, that as our Alphabet consists of twenty-six letters, the usual square or oblong Plates for its exhibition, being obliged either to leave some part of the surface unoccupied, or to make the smaller squares for the single letters of unequal sizes, give a very awkward appearance to the whole, which is obviated by the pointed form of the Gothic window diminishing its number of panes at top.

EXPLANATION OF THE PLATE No. II.

THE ONE-HANDED, or SPANISH MANUAL ALPHABET ; as used in the National Deaf and Dumb Institution, at Claremont, Glasnevin, near Dublin ; and in those of the Continent and of the United States.

All the Figures in this Plate are drawn to represent the position, or movement, which the person using the Alphabet sees in his own left hand, as this is the most intelligible method ; and it will be observed at once that in most cases the shape, position, or motion of the hand, is an imitation of the form of the capital letter, for which it is used. Though only one hand however is used at a time, yet for all the letters either hand may be used. Thus two persons, walking together, arm in arm, may use the one his right hand, and the other his left, to converse by this Manual Alphabet. The letters are all sufficiently illustrated by the Figures, except J, R, and Z, which include motion, whereas all the others only require position. To express J, the hand is rotated downwards and towards the breast, so as to make the extended little finger move in a quarter circle, like the shape of J, as indicated by the Arrow. To express R, the extended forefinger is jerked out, from under the extended middle finger, in the direction shown by the Arrow. To express Z, the extended forefinger is moved, so as to write in the air the shape of that letter, as shown by the zig-zag Arrow. A flip with the thumb and second or third finger of either hand, or a short pause, serves to separate words, by signifying that the spelling of each word has been completed. This however is only necessary with beginners.

N. B.—The reason why Mr. Joseph Humphreys very ingeniously and tastefully invented the plan of placing the letters, as if in the panes of a Gothic window, is that as our Alphabet consists of twenty-six letters, the usual square or oblong Plates for its exhibition, being obliged either to leave some part of the surface unoccupied, or to make the smaller squares for the single letters of unequal sizes, give a very awkward appearance to the whole, which is obviated by the pointed form of the Gothic window diminishing its number of panes at the top.



Invented by MR. JOSEPH HENRY, Head Master of the National Deaf and Dumb Institution, at Charlemont, near Dublin.

Engraved on Stone by John Johnston (Deaf and Dumb) former pupil of the Institution.
Printed at the Lithographic Establishment of the Master M^r. J. W. ALLEN, Trinity St.

MDCCLXXXV

DUBLIN

PLATE V.

PART I.

**GENERAL VIEW OF THE PHYSICAL, INTEL-
LECTUAL, MORAL AND RELIGIOUS CONDI-
TION OF THE UNEDUCATED DEAF AND
DUMB, IN THE VARIOUS AGES AND CIR-
CUMSTANCES OF LIFE, AS ILLUSTRATED
BY NUMEROUS AUTHENTIC, INTERESTING,
AND ORIGINAL ANECDOTES.**

CHAPTER I.

GENERAL CONTRAST OF THE DEAF-BORN AND OF HEARING INDIVIDUALS.

HAVE you ever contemplated the hopeless condition of a Child, born Deaf, remaining consequently Dumb, yet left unremedied and uneducated? If not, now at last behold him; and shudder at the thought, that you have so long overlooked his misery! See him, in his native world, unprivileged and without rights; in his own country, a wretched alien, unpitied too by his compatriots; nay, in his very home, and even in the bosom of his family, a despised and neglected shame;(1) eternally alone, a disfranchised exile from society; ever in compulsory seclusion and

(1) The reader will please to observe, that the numbers, thus inserted in the body of the text, refer to the Notes and Illustrations at the end of each Chapter, which were either, from the difference of style, incapable of being embodied in the substance of the work, or else too long for insertion at the foot of the page, without injuring its appearance. He is requested not to pass over these notes, as they contain the proofs of the truth of what is stated as to the Deaf-Dumb, and also embrace a large portion of interesting anecdotes. Of the French, Italian, &c. &c. Notes, translations will be added in the Appendix, at the request of some friends, together with some supplementary matters.

involuntary retirement ; left to melancholy musings on the joyless present and the painful past, and to doubtful anticipations of a dark, yet eventful futurity.

Picture to yourselves then, for a moment, the unhappy lot of an individual, thus neglected and untaught ; trace him, on his melancholy journey, from infancy to manhood, and from manhood to declining years. Thrown, at once, to an almost immeasurable distance from all other men ; cut off from nearly all the sports and amusements of childhood, the pleasures and the enjoyments of a manly age, the comforts and supports of decaying days. Inferior immensely to those, who should be but his equals ; single in the midst of his kind ; alone amongst his fellows ; a recluse, even in the very centre of company. Without a conscious feeling of progressive improvement, to enliven ; without one single hope of ultimate success, in any attempt, to encourage his exertions ; destitute even of an object, worthy of his pursuit, at which to aim his efforts. Without words, to convey the feelings of his heart ; if sick, unable to “ reveal the secret pain ;” if hungry, incapable to tell it ; if wronged, or abused, or misrepresented by a stranger, unable to explain it to his parents, and seek their protection ; if oppressed, or despised, or ill-treated at home, with no power to complain ; without redress, without refuge, without escape. (2) Dependant entirely upon

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those around him for preservation from innumerable evils,—evils, which he cannot foresee, and against which he could not possibly guard; obliged to rely on the gratuitous sympathy, or the casual commiseration of others, for the supply of even the commonest requisites of humanity, for the very provision of the indispensable necessities of life; and at the same time, utterly ignorant of HIM, “Who feedeth even the young ravens, when they cry unto him.” Without the hopes and prospects and consolations of religion, to cheer him against difficulties, to encourage him under disappointments, to support him in afflictions, to save him from despondence. Totally unacquainted with that BEING, upon whose fatherly protection and tender care all his children may repose themselves, in perfect confidence and peace; and ignorant that there is ONE, who oft’ times worketh out, by “these light afflictions, which are but for a moment, an excessively exceeding, even an eternal weight of glory.”

“Born capable indeed of heavenly truth,
But down to latest age, from earliest youth,
His mind a wilderness, thro’ want of care;
The plough of wisdom never entering there.”

COWPER’S *HOPE*.

Who then, that reflects for a moment, upon all the varied and refined gratifications, which he has derived in society, from the free and unrestrained

reciprocation of sentiment, the mutual and unembarrassed interchange of wisdom and of knowledge, amongst the “companions of his easy social hours,” can look, without feelings of the most lively compassion, upon individuals, thus growing up in the midst of a community of their fellow-men, without any adequate medium, for the communication of their own ideas, or for the reception of theirs; deprived by a natural imperfection of all these enjoyments, and ever shut out from all access, by the ordinary routes, to the Temple of Knowledge;—Beings, who, though born with all the feelings and sympathies of social man, and every capacity and destination of a rational and an immortal soul, are disinherited as it were, and for life, by the evil destiny of their birth, from all the charms of literature, the pleasures of society, and the blessings of Revelation; consigned to the cheerless gloom of Mutism, and the changeless privacy of Deafness;—Beings, who, though “heirs with him of the same immortality,” live and die, without ever being consoled and supported, under the depression of conscious deficiencies, by the encouraging thought, that there is another world, beyond the grave, where corporeal or mental imperfections shall no longer exist, where “there shall be no more sorrow, no more sighing.” Who, that has considered the boundless extent, and the paramount importance

of the instruction, which his own mind has received, through the medium of his sense of hearing, (3) can contemplate, without feelings of the most poignant sorrow, the situation of a child, destitute of this most excellent of the Creator's gifts, (4) without forming an anxious desire for his relief, without uttering an ardent prayer, that some means might be discovered, to remedy his defects, or at least to palliate their consequences, and thus rescue him from that state of mental destitution, to which he is otherwise devoted ? (5) Such means, I am happy to say, are well known, their application to practical utility is easy, their success certain.

NOTES AND ILLUSTRATIONS TO CHAPTER I.

- (1) *A Deaf-Mute child alone, among multitudes sold by their parents in famine, reclaimed afterwards by its Mother.*

I could mention various anecdotes, in proof of this neglect, derived from the Annals of the Deaf and Dumb of this country and of others ; but it gives me more pleasure, to mention one honorable exception, in the conduct of a poor *Heathen* woman, which doubly shames those bearing the name of Christian, whom I should condemn by their relation. “ In the year 1787, during the prevalence of a partial scarcity in Bengal, many of the poor natives were driven to send several of their children to Calcutta, and offer them for sale. A noble Lord, at that time a member of the supreme Council of Bengal, directed his servant to purchase them, giving the parents at the same time an assurance, that on the return of plenty their children should be restored to them, on application. Of those purchased, there was *only one* reclaimed by its parent, and that was the child of a poor woman, who derived her subsistence from the lowest species of labour, and the child was *Deaf and Dumb*, incapable of making any return for her care. The prospects of the child would have been dark and cheerless, without this heaven-directed sympathy and affection.”*

- (2) *A Deaf-Mute Orphan exposed and deserted in a distant place, by the next heir to the property.*

Personne n’ignore quel beau, quel grand caractère, a développé M. De L’Epée, dans cette circonstance de sa vie,

* *Comforts of Old Age, with Biographical Illustrations*, by Sir Thomas Bernard, Baronet, 4th Edition, 12mo, London, 1818, pages 264. See the Note, (to page 172, line 4,) headed “ Parental Affection,” on pages 259, 260.

qui, transportée sur la scène, a fait si souvent couler les larmes des spectateurs.*

Un jeune sourd-muet est trouvé errant, sur le declin du jour, dans les rues de Paris ; on le conduit à M. L'Abbé De L'Epée ; il le reçoit comme envoyé par le ciel même, et le nomme *Théodore*. Sous les haillons de la misère on démêlait, en cet enfant, des manières polies, et des mœurs qui contrastaient avec ses vêtemens, et semblaient trahir une toute autre origine. Ne serait ce quelque orphelin, victime de la cupidité ? peut-être l'héritier d'une grande fortune ? peut-être l'unique rejeton de quelque illustre famille ? Ces soupçons, d'abord vagues, acquièrent chaque jour plus de poids, dans l'esprit de M. De L'Epée, à mesure que ses soins développent et l'esprit et le caractère de son élève. Une foule d'observations lumineuses viennent les fortifier. Enfin le jeune homme plus instruit, retraçant les souvenirs de son enfance, achève la conviction. Aussitôt la résolution de l'Abbé De L'Epée est prise, aucun effort ne lui coutera, pour rendre à ce malheureux son nom et sa fortune. Mais, hélas ! sur quoi se fondent ses espérances ? Toutes les perquisitions, qu'il a faites jusqu'ici, ont été sans succès ! Théodore n'a jamais entendu prononcer le nom de son père : il ne connaît ni sa patrie ni sa famille ; et si on parvient à decouvrir l'un et l'autre, que d'obstacles encore à surmonter ! Il vous faudra lutter, n'en doutez point, homme trop généreux, il vous faudra

* The title of the French Work is as follows—"L'Abbé De L'Epée. Comedie Historique, en cinq actes, et en prose ; par T. N. Bouilly, Membre de la Société Philotechnique. Représenté pour la première fois au Théâtre Français de la République, le 23 Frimaire an viii. (Motto.)

— Et ipse,

Notus in fratres animi paterni.—HORACE, IV. 1.

Je me suis montré plein d'amour paternel,

Envers mes freres.

Prix. 1 fr. 50 cmes, à Paris, chez André, Imprimeur libraire, Rue de la Harpe, No. 477, et Palais Egalité. Galerie derrière le Théâtre de la République, No. 51, An huitième." 8vo. pages 96.

lutter contre des adversaires puissans ou audacieux, dont l'autorité ou l'adresse ne vous laisseront aucune espérance de succès ; attaqués à la fois dans leur honneur et dans leur fortune, ils mettront tout en œuvre pour faire rejaillir sur vos cheveux blancs, la honte dont vous voulez justement les couvrir ; ce qu'ils ont fait vous dit, de quoi ils sont capables encore. De si puissans considérations eussent arrêté tout autre que M. De L'Epée ; mais il s'agit des droits de la justice et de l'humanité : il ne balance pas. Il est plein de confiance en la Providence. Le voilà, à soixante seize ans, cherchant pour retrouver quelques indices plus certaines. Les infirmités et les occupations De M. L'Abbé de L'Epée ne lui permirent pas d'accompagner son élève à Toulouse. Il confia ce soin au maître de pension, chez qui demeurait ce jeune homme, et à Didier, autre sourd-muet, plus instruit, qui lui servait d'interprète. Une main invisible le soutient et le guide, ou plutôt il est lui même l'ange du Seigneur qui accompagne le jeune Théodore. Après beaucoup de recherches et de courses infructueuses, ils arrivent à Toulouse. Ici les souvenirs se pressent en foule dans l'esprit du jeune sourd-muet. La rapidité de ses signes ne suffit pas à la foule des émotions, qu'à chaque pas il éprouve. Il s'arrête tout à coup ; un geste expressif, accompagné d'un cri aigu, annonce à son compagnon, qu'il a reconnu le lieu de sa naissance. C'est devant l'Hotel du Comte De Solar, dont l'unique héritier sourd-muet, était mort, disait on, à Paris. Mille autres circonstances déposent en faveur de l'élève de M. De L'Epée. Vainement une voix intéressée crie à *l'imposture* : la cause est portée au Châtelet de Paris, dont la sentence en 1781 admit les prétentions de *Joseph Comte De Solar*, et rend au jeune *Théodore* le titre et les biens de Comte De Solar. La famille de la partie adverse en appelle au Parlement. Ne pouvant reussir à faire casser le jugement, on obtient du moins que l'exécution en soit suspendue. Cependant le jeune homme porta le nom de Comte De Solar, jusqu'à la mort de M. De L'Epée et du Duc De Penthievre, ce noble appui de tous les malheureux. En 1792, après la destruction du Parlement, l'affaire fut portée devant le nouveau tribunal de

Paris. Privé de son Maître et de son Protecteur, le malheureux jeune sourd-muet fut ramené de nouveau devant les tribunaux, pour être depouillé du nom, qu'il avait porté et de toutes ses espérances. Le 24 Juillet 1792, un jugement infirma celui du Châtelet, et défendit au jeune homme de porter à l'avenir, le nom de *Solar*. Alors cet infortuné, sans amis, sans famille, sans fortune, entra dans les rangs de nos braves, et malgré son infirmité s'engagea dans un régiment de cuirassiers, ou selon d'autres dans un régiment d'artillerie légère. "La vue de l'ennemi, se disait il, sera pour moi le signal de la charge, et je ne veux pas connaître celui de la retraite." Didier ne voulut pas l'abandonner ; il entra dans le même corps, et y resta jusqu' à la mort de son camarade, qui ne tarda pas à trouver dans les combats une mort digne du titre qu'il avait perdu. Dans une charge de cavalerie, emporté par son courage, et n'entendant point la trompette, qui le rappelle, il tombe frappé d'une balle au front, au milieu d'un gros d'ennemis qu'il avait percés. Didier se retira alors du service, et c'est de lui que l'on a appris, que son ami avait péri sur le champs de bataille. Cette conduite, si généreuse, si touchante, de M. De L'Epée, ne fut cependant à l'abri des plus noirs inculpations. On chercha à le représenter, dans cette circonstance, non seulement comme la dupe, mais comme le complice et le fauteur de la trame la plus odieuse. Si son caractère connu ne repoussait une si horrible accusation, le nom du Prince vertueux, qui ne cessa de l'honorer de son amitié, et le jugement porté en faveur de son élève, auraient suffi, pour dissiper jusqu'aux plus légers nuages, dont la haine et l'intrigue ont voulu obscurcir sa mémoire. Quelle qu'ait été l'issue de ce procès, sa gloire n'en est ni moins solide, ni moins pure, car ce sont les pensées généreuses qui font la vraie grandeur."*

The above quotation is given, as I find it : I do not approve of every expression in it.

* L'art d'enseigner à parler aux Sourds-Muets de naissance, par M. L'Abbé De L'Epée, augmenté de Notes explicatives et d'un avant propos, par M. L'Abbé Sicard, Directeur de l'Institution

This incident in the life of De L'Epée, had, as before said, been made the subject of a Drama, by Monsieur Bouilly ; it has been since translated into English.* The most admired incident in it has always been that, in which the author makes the Deaf and Dumb boy pass the following eulogium upon his benefactor, in answer to the question, " Whom do you consider the greatest man ?" " Nature names Buffon ; Science points out D'Alembert ; Sentiment and Truth plead for Jean Jacques Rousseau ; Wit and Taste present Voltaire ; but Genius and Humanity proclaim De L'Epée, and him I prefer to all others." This compliment of Mr. Bouilly I should rather call an intended compliment ; for I own, that I think the last part spoiled by the former. I must confess that it seems to be very little praise to any man, to say he is superior to that profligate bad man, Voltaire, who prostituted his fine talents to the lowest purposes, or to that specious philosopher, D'Alembert, who degraded science, by attempting to make it subservient to infidelity. And as to sensibility, it is still less praise to make him only superior to Rousseau, a poor vain man of talents, a frivolous fop of feeling, a conceited pretender to a useless and inapplicable sentimentalism. De L'Epée, with all the vital warmth and wholesome glow of a generous and active philanthropy, personifies the very spirit of benevolence ; the other, whose spurious sensitiveness was the sickly offspring of an effeminate delicacy of nervousness, expended all his little trading stock of sentimentality upon scenes of imaginary evils, and tales of fictitious distress, so as to have none to spare for cases of real and

Royale des Sourds-Muets, &c. précédé de l'éloge historique de M. L'Abbé De L'Epée, par M. A. Bebian, Censeur des études de L'Institution Royale des Sourds-Muets de Paris. Imprimerie de J. G. Dentu. Rue des Petits Augustins, No. 5. 1820. 8vo. pages 115. voyez p. 45-50.

* Deaf and Dumb, or the Abbé De L'Epée, a Historical Play, in five acts. Translated from the French edition, by the Author, T. N. Bouilly ; to which is prefixed, some account of the Abbé, and of his Institution for the Relief and Instruction of the Deaf and Dumb.—Longman & Rees, London, 1801. 8vo. Price 2s. 6d.

embodied misery, even when generated by himself. The one creating a new science in the realms of humanity, the other blighting the fields of elegant literature, by the mildew of his corrupted heart, breathed forth by a distempered imagination. But for the sake of truth, I could not speak thus harshly ; for, being not without sin myself, I cannot venture to judge another. My only object is to warn others, and to do justice to De L'Epée.

Attempts to defraud the Deaf and Dumb of their Rights.

On the frequency of attempts at defrauding the Deaf of their rights, the Author of *Cenni Istorici* thus speaks, in page 7, and also in Note 5 :—

Pagina 7.—“ E quanto sarà il numero dei gettati all' ultima miseria, o sulle strade od in un qualche spedale,—quali vittime d'una impune usurpazione dei patrimoniali loro diritti !” &c. &c.

Nota 5.—Veggasi il Capitolo—Se un Muto e Sordo possa fare testamento. Esso finisce così :—“ Se poi si trattasse di un muto e sordo *e natura*, siccome questi non potrebbe sapere cosa sia testamento, per venir eziandio considerato come uomo morto, non avrebbe luogo quanto si è sin quì detto, e non potrebbe in conseguenza in alcuna maniera disporre delle proprie sostanze ; essendo affatto impossibile, che voglia, con segni, e gesti dimostrare la sua volontà circa una cosa da lui affatto ignorata, ne mai intesa.” *Belmondo*—Del semplice notaio. Parte iii, nuova edizione di Torino, 1823.*

No legal steps are ever taken in France, in which the life, liberty or interest of a Deaf and Dumb person is concerned, without assigning or allowing him to choose an inter-

* *Cenni Istorici*, sulle Istituzioni de' Sordi-muti e de' Ciechi, di Giovanni Battista Scagliotti ; Istitutore de' Sordi-muti e de' Ciechi in Torino. Torino dalla stamperia Reale. 1823, 8vo. pagine 40 ; pr : Sedici Soldi. Vide pagina 7, e nota (5.)

preter. A regulation, which it would be well to enforce, in our country, where personal liberty and property are much better secured, in general, by the constitution.

•

A Deaf and Dumb Man imprisoned, as Insane.

Mr. Mann says, he has “heard of a young man, the illegitimate son of a late great Statesman, by a lady of quality, having been shut up in a mad-house, without the benefit of any such privilege, although his preceptor, the late Mr. T. Braidwood, Sen. was, as I am informed by persons well acquainted with the family of that gentleman, of opinion, that he was far from labouring under any mental derangement whatsoever. I have not heard, whether his imprisonment was the act of his father, with whom he was known not to agree perfectly in political opinions, nor if he be at present in existence ; but certain it is, that no mention is made of him in that great man’s will, nor in the subsequent arrangement made for the benefit of the widow and a daughter. He must be then no more. Peace to the memory of the dead. It will be enough for the object of my mentioning here the fate of this unhappy young man, if it serve to call the attention of those, with whom the power lies, to protect the unfortunate Dumb from oppression and a deprivation of justice, which is allowed by the law of our country to the worst of foreigners.”*

(3) *Excessive Natural Ignorance of the Untaught Deaf and Dumb.*

The natural ignorance of the Deaf and Dumb is expressed by one, who knew them well, in the following extract :—

“ Degli esseri forniti d’un anima immortale, che render devono conto delle loro operazioni, al Tribunale del Giudice eterno, vivono senza conoscerlo : Son per loro in vano aperti

* Monthly Magazine, Vol. XXIII. p. 414, 1807.—Letter by Mr. Mann, of Purfleet.

i Sacri Libri ; il freno e le consolazioni della Religione sono loro sconosciuti ; anzi Religione, Morale, Chiesa, Sacerdoti, Altare, Rivelazione,—Anima, Eternità, Paradiso, sono nomi tutti e cose per loro non esistenti. Il loro cuore non viene umiliato giammai dal pensiero della corruzione della propria natura : ne ha provato mai il minimo senso di riconoscenza verso un' amoroso Redentore morto innocente per loro : vivono in somma coll' esteriore soltanto di uomini, ma egualmente all'oscuro della loro condizione, del loro destino, del loro Dio ; atti solo alle impressioni corporee e sensibili, che esclusivamente li occupano ed attraggono ; esposti così al disordine, al delitto, al vizio.

“ Andare al soccorso di sì fortunate creature, aprir loro la strada, onde di Dio s'istruiscano e de' loro doveri, non è ella una beneficenza, una misericordia replicatamente meritoria ?” *

(4) *Importance of the sense of Hearing above others.*

The singular importance of the ear, above the other senses, in connexion with the reception of moral and religious ideas, is thus well stated by Dr. Mitchell :—“ As the human voice is enabled to propagate sounds, with peculiar significations, so the human ear is wonderfully adapted to receive and comprehend them. The ideas, thus passing from one person to another, may be referred to three heads ; Physical, or such as relate to natural things ; Ethical, or such as concern accountable beings ; and Logical, or such as illustrate the method of reasoning upon the former.”

“ Of the physical or natural class of objects all the senses take cognizance, according to their several capacities. The Sight, the Taste, the Smell, and more especially the Touch

* Le Consolazioni della beneficenza al letto di morte d'un Sordo-muto istruito dal Padre Ottavio Giovanni Battista Assarotti ; Direttore del Reale Istituto de' Sordo-muti a Genova ; con una lettera del Conte Filiberto Costa della Trinità. Genova. 1824, 8vo. p. 13. Vide pagina 2.

concur with the Ear, in making man acquainted with the material world ; but the Ear possesses an almost exclusive jurisdiction over questions of a moral and dialectic kind. The sentiments of a rational mind, and the duties of an accountable soul, cannot be so well portrayed to the eye, nor subjected to the touch, nor perceived by the palate, nor comprehended by the olfactory nerves. They are destined for another sense ; this resides in the auditory organ ; Here these momentous communications are received, welcomed and comprehended. So extensive and sovereign is its cognizance, that the ear may be pronounced the door or seat of the moral sense."

" The first words spoken by God to man, (Gen. ii. 16, 17,) contained a rule of conduct, and a penalty for the breach of it."

" The promulgation of the ten commandments, from the top of Mount Sinai, was by words spoken."—(Exodus xx.)

" The sublimest display of creative wisdom and power, is in the language of the Almighty, himself, answering out of the whirlwind."—(Job xxxviii.)

" The prophets and ministers of his will, upon earth, have also employed the voice, in executing their commissions."

" They have addressed words to the ears of the people ;—words as expressive as they could be made,—of precepts, for observance,—and of denunciations, for disobedience."

" In like manner, the sages and philosophers of antiquity taught by word of mouth. The venerable Jacob told his assembled sons what should befall them in the last days."—(Genesis xxix. 1.) &c. &c.*

(5) *Limited Knowledge of the Deaf and Dumb before Instruction.*

On the knowledge of the Deaf and Dumb, before in-

* A Discourse on the Deaf and Dumb of the New York Deaf and Dumb Institution, &c. &c. by Honorable Samuel L. Mitchell, M.D. New York, 1818. p. 13, 14.

struction, the following contains some observations, with all of which, however, I cannot entirely agree.

“ V’ha fra’ Filosofi una grande divisione, gli uni ammettendo le idee innate, e gli altri assolutamente e generalmente impugnandole. Io son di quelli che le ammettono, ed in altra occasione più opportuna ne dirò le ragioni. Credo però che queste idee innate debbano essere coltivate per potersi sviluppare, alla stessa guisa che esistono nell’ uomo, appena concepito, i semi tutti vitali, ma pure non si manifestano che dentro assai stretti confini alla sua nascita, ed hanno a trascorrere de’ mesi prima che si sviluppino al punto ch’ egli abbia idea della propria esistenza, e degli anni prima che l’abbia nella sua giustezza. Quindi sebbene dalle mie speculazioni abbia potuto osservare essere in tutti gli uomini l’idea innata d’un Ente supremo e di un’ immortalità, ho pure veduto che quest’ istesse idee coltivate producevano la cognizione perfetta e l’amore del primo, su cui è basato l’edifizio augusto della Religione, ed assicuravano per l’altro una felicità od una pena interminabile a seconda della virtù praticata o negletta : laddove se alcuna coltura non si dà allo spirito, e null’ altra impressione riceve che di esseri corporei e materiali, necessario è che in certo modo materializzi l’idea istessa innata, che nel caso di coltura sarebbesi sviluppata alle più sublimi astratte e spirituali cognizioni. Quindi rigetto onninamente l’opinione capricciosa di coloro, che lusingati dall’ imitazione che fanno i Sordimuti non istruiti di tutte le attitudini, di tutte le azioni e pratiche esteriori del culto, azzardano di supporre in loro un esatto sentimento di Religione e di pietà ; nè so tollerare che il Sig : *Scagliotti*, malgrado la franchezza delle sue decisioni *alla turca*, non abbia anche deciso di questa, ch’ei lascia problematicamente irresoluta ; novella prova ch’ egli non ha studiati i Sordimuti quando s’è dato premura di stampare de’ *Cenni storici*.”

“ Non la pensano così certamente ben altre persone, quali a non supporre ignorantissimi del tutto, bisogna pensare ammettano che tutte indistintamente le idee siano innate. A questa classe devono certamente appartenere i protagonisti de’

seguenti fatti accaduti nella mia patria, de' quali potrei dire i nomi, se il farlo fosse compatibile colla carità cristiana."

"Un giorno che nel 1804 il nostro P. Assarotti, immortale Istitutore de' Sordimuti passava con alcuni de' suoi allievi per una della pubbliche strade della città, s'incontrò con uno di que' Parrochi di essa, che erano reputati tra' piu distinti. Questi se gli fece vicino, e chiestolo di che si occupassero que' giovani, e con quale successo, passò tosto ad informarlo che egli aveva nel distretto della sua cura uno di questi sgraziati, al quale amministrava egli stesso i santi sacramenti della Penitenza ed Eucaristia. A questa nuova aggiunse l'altra di certo piu interessante, che in quanto a lui candidamente confessava di non intendere punto ne poco quel che gli segnava il suo ragazzo, e che poi non sapeva di essere inteso quando a lui gestiva egli stesso. Una tal maniera di procedere deve certo essere basata sulle intima convinzione dell' esistenza delle idee innate estesa anche a tutto ciò che riguarda lo spirito della religione rivelata in tutti i suoi punti : altrimenti bisognerebbe credere che quel rispettabile Ecclesiastico fosse o mentecatto del tutto o crassamente ignorante o empio in supremo ; supposizioni ingiuriose, che amo meglio di rigettare dalla mia immaginazione al solo loro apparirvi."

"Un affare di piu fresca data è occorso nel corrente 1813 in uno nostro stabilimento di Beneficenza, e mi è stato comunicato da persona superiore ad ogni eccezione. Cadde inferma una ragazza Sordamuta di circa 14 anni, che a favore d'una certa naturale vivacità mostrava una facile intelligenza per le cose sensibili ed esteriori. La malattia crebbe, ed il Professore Medico fu interpellato da un Ecclesiastico e da una Religiosa assistente sulla gravità di essa, avanzando la necessità di somministrarle i soccorsi della religione, quando questa fosse pericolosa. Il Medico, il quale riscuote la bella reputazione d'uomo religioso senza fanatismo, di persona istruita senza pretensione, e di Professore vigilante, rispose, colla buona maniera a lui propria, che la malattia aveva del pericoloso ; ma che in quanto all' amministrarle i sacri misteri, egli era d'opinione che ciò non potesse farsi, trattan-

dosi d'un ragazza che mai aveva potuto apprendere cosa fossero questi Sacramenti, qual ne fosse la materia, da che ne nascesse il bisogno, qual cosa ne costituisse l'essenza, nè quali effetti fossero essi destinati a produrre in chi li riceveva. Il crederebbe il lettore? Una riflessione tale gli meritò i rimbrotti, le piccature e l' esecrazione di quelle persone addette al servizio del culto; ed ebbe buono di poter accomodare la sua asserzione dicendo che non ciò intendeva dare il suo sentimento, ma che poi il tutto a loro si aspettava, che più di lui, per istato, conoscere dovevano la religione ed i suoi principj. Non ammetteran eglino adunque (sempre a risparmio d'ingiuriose ipotesi) che tutte indistintamente le idee fossero innate? Si osservi che questa stessa ragazza era stata diretta qualche tempo prima allo stabilimento de' Sordimuti, perchè il *P. Assarotti* esaminasse se era capace de' Sacramenti. A lui neppure fu presentata, perchè la maestra delle zitelle di quell' insigne stabilimento avendole dato qualche prova la rinvennero intieramente sfornita di tutte quelle conoscenze, che sono indispensabilmente richieste in chi deve passare ad atti di tanta importanza, e quindi disingannarono chi loro la presentava, asserendo che prima dovevasi sottomettere ad una regolare istruzione. All' istruzione non fu sottoposta ed il succitato caso occorre ben presto al Medico."*

* Osservazioni all' opuscolo, "Cenni Storici, sulle Istituzioni de' Sordi-muti e de' Ciechi. Torino, 1823," in forma di lettera da G. G. E. LOBESIO, Genovese, indirizzate all' autore Signor Giovanni Battista Scagliotti, Istitutore di Sordi-muti e di Ciechi in Torino. Nizza, dalla stamperia della Società Tipografica, con permissione. 8vo. p. 48. vide pagina 33. ed. Annotazione (2.)

CHAPTER II.

CONTRAST OF THE CONDITION OF DEAF-MUTES AND OF
HEARING CHILDREN, IN INFANCY AND CHILDHOOD.

IN earliest infancy, the Deaf-mute differs not, apparently, from other children of the same age ; he learns of course as well as they, to recognise the features of her, who ministers to him, with the solicitous and tender care of a mother, all the few and simple, but to him luxurious pleasures, that he can yet enjoy ; and soon returns smile for smile, looks of gratitude for every fresh endeavour to please, by newly granted enjoyments, or newly invented amusements. Perhaps sooner than others, is he able to read the indication of her hand, to interpret the expressive signal of her eye ; he obeys the commanding look immediately, he answers instantly the inquiring countenance. Whenever parental joy melteth in her fond eye, or flushes in her admiring countenance, his dancing eyes brighten instantly responsive, and his roseate cheek glows, in innocent infantine beauty, with a deeper red. And thus the fond parent, who sometimes may hear him utter the exclamation of pleasure and of joy, or the cry of

pain, the simple untaught language of the passions, does not as yet probably even suspect the existence of such a cruel defect, in her beloved charge. She has not noticed, that the loudest noises strike on his ear unheeded, and never either disturb his plays or shorten his repose. And when at length she does remark this, maternal affection and maternal hope, unwilling to suspect any thing, which it would be painful to believe, invent a thousand explanations: But the true one remains concealed. And thus, long, sometimes for several years, (as I have myself known,) is deferred the irrefragable conviction of the truth of these distressing suspicions; but they cannot long remain mere suspicions, doubt becomes certainty.—Poor widowed wretch, thou shalt never hear the voice of thy child, or if his accents do ever salute thine anxiously expectant ears, it shall only be to tell thee of his sufferings, to warn thee of his pains; it shall be only in sickness, by the muttering moan of anxiety, it shall be only in death, by the piercing shriek of agony.

I know a mother, a tender amiable young mother, who at this very moment, that I am speaking to you, is deceived as to the deafness of her infant; the first-born son of her youthful love. Yes, she is still deceived—Oh! long, long may the fond delusion last, and late may she awake from her illusive dream of happiness! But

she will soon be awakened, much too soon, alas, for her future peace ; for it is more than probable, that her loved child is deaf. If even you and I shudder, at the very thought of all that she will undergo, when every hope is finally abandoned, what will be to her the sad reality !—Never shall her infant hear, as you and I have done, the voice of maternal love. Unknown to him will the accents of affection issue from a parent's breast. No matin salutation shall await him each blushing morn at his awaking ; no vesper blessing shall distil unto his ear each dewy eve, as he retires to rest. No nurse's soothing song shall ever pacify his fears, or beguile his pains. For him even his mother's lullaby hath no melody. Uselessly shall the cradle hymn be warbled over his couch. Oh ! think of the feelings of a mother, speaking and singing to her deaf offspring, who finds that every effort to be heard is vain. This is surely afflicting enough, but this is but a small part of the whole ; for she recollects, or she foresees, that not one single sentiment of morality, piety, or duty can be thus conveyed.

The disappointments of our childhood pressed but lightly on our bosoms ; the sun then but seldom went down upon our sorrow. Playfully pleased with the present, we scarcely ever anticipated aught gloomy in futurity ; but fondly hoped, that each succeeding moon, that rose upon us, would at least bring with it joys as grateful,

and perhaps some pleasures, more sweet than those we were then enjoying.

The light gossamer down of a thistle, wafted by a gentle breeze of summer across the smoothed surface of the ocean; scarcely dipping its plummy wings in the water, as it skims over the sea, scarcely moistening its feathery fibres in the wave, as it rolls along its course;—Such is the resemblance of the sorrows of our childhood; they lightly pass across a face unruffled; they swiftly glide over an unfurrowed brow; they never dip deeper than the surface; “they quickly make unto themselves wings, and fly away.”

Fully occupied too in our boyhood,⁽¹⁾ with the passing moments, the tears of the by-bast year, or day, or even hour, found no place in our recollection; or if remembered served but to enhance our possessions, or to point and enliven our gaiety. The refusal of a long-desired amusement, or the interruption of a grateful sport, might perhaps have now and then shed a transient gloom over our brow; but it was only momentary; this instant it is here, the next it is gone, and its remembrance with it: With hasty hand we have brushed away our sorrows from our eyes, and we are seen smiling through our tears. It was only like the flitting shadow of an autumnal cloud, which passeth swiftly over a laughing valley, that is rich with superabundant harvest, and shades it for an instant from the sun. The softened sombre

hue, which it diffused over the landscape, is as fugitive as itself; we see it this second, we see it not the next; and "the place which knew it once, shall know it again no more, for ever." Such is the similitude of our boyish griefs. But it is not so with the unhappy Mute; his sorrows, even in childhood, are not so few, so fleeting; so light, so fading. Every day disappoints him; every moment his sorrows are renewed; sadness may be said to be the colour of his soul.

He is growing up; he mingles in many of the active sports of other children; to some few of these he is fully competent, in one or two he even excels; but he soon learns, that there is existing in himself some imperfection or deficiency, from which they are free; and the lively thoughtless gaiety of his infantine days is immediately and deeply clouded. He soon finds, that though he often labours in vain, to express the ideas, that crowd into his mind, or to comprehend the meaning of those around him, they appear to labour under no such disability. He thinks at first, that their ideas are somehow moulded into visible shape, by the plastic power of their tongues,(2) and fashioned by their lips; and he wonders and wishes.(3) But he soon observes the commands and desires of all around him, communicated instantly, and with ease, even to those at a distance, or with averted eyes, by motions of the mouth; and he again, still more, wishes and wonders.(4)

He tries to copy these movements, but in vain ; he has no ear to guide him in his imitation ; he has no standard of comparison, by which to model his attempts. In some, it is true, he mechanically and almost accidentally succeeds ; but to none have these inarticulate noises any meaning ; to his companions his accents are but an uncertain barbarous sound ; to himself they have not even an existence ; they are mere vibrations of his tongue, and expirations of his breath, without sense, or object. With no corresponding affixed ideas in his mind, no relative objects in nature, no conventional value in the ears of others ; without any associated recollections or perceptions, they are in very deed insignificant and unfruitful.(5) Need we wonder, knowing this, if we often find him melancholy and even peevish, when vexed with disappointments he cannot fully comprehend, and desponding at obstacles he can never surmount, or if he is sometimes “ fretfully impatient, at the dark perception of unknown and unattainable excellence, in the rest of his species ;”*

“ Resting in sadness, with dejected eyes,
Incurious, and with folded hands.”

AKENSIDE'S *PLEASURES OF IMAGINATION*, I. 440.

Wearied out at last with these unavailing efforts, and unconscious, at least partly, of the

* Account of the Pennsylvanian Institution. 1821, p. 7.

cause of their failure, he gives up his attempts to imitate the spoken language of others in despair, and recurs, with better hopes, to his former endeavour, to render his own language of signs and gestures more complete.(6) Encouraged by his success in this second attempt, and pleased at perceiving the obvious superiority over common children, which he soon acquires in the perfection of this natural language, (though it be in truth vastly inferior to the artificial one, which they possess,) he never again makes the least serious endeavour to acquire any other language; but he still unceasingly laments his incapability to make himself fully understood.(7)

“ While oft, amid the social band, he sits,
Lonely and inattentive.”

THOMPSON'S *SEASONS*.

His eyes indeed glisten with animated delight, when he succeeds in explaining any of his wants or wishes, or in telling some of his ideas or observations; his countenance is irradiated with the warm glow of pleasure, when he receives, through his poor imperfect medium of mental intercourse, any new information. Kindness elicits the most ardently expressive indications of affection, and any attempt to amuse him, or to inform his mind, is repaid by looks of the most lively gratitude. But, on the other hand, the frown of disapprobation immediately extinguishes, in his features,

the ray of mirth and gladness. It is true, that the approving nod, or the encouraging smile of a friend, will relume it once more ; but one single look of censure, even from a stranger, will instantly again shroud, in darkness and in shade, that brow, which but just now was clothed with brightness ;

“ Where, with the light of thoughtful reason mix’d,
Shone lively fancy and the feeling heart.”

AKENSIDE’S *PLEASURES OF IMAGINATION*, I. 484.

NOTES AND ILLUSTRATIONS TO CHAPTER II.

(1) *An Educated Mute's Description of their State by Nature.*

The following extracts, from an essay on the state of the Deaf and Dumb by nature, from the pen of an instructed Deaf mute, cannot but be interesting.

“An Essay on the general state of the Deaf and Dumb, by a lad born in that state, who left the School about three years ago, having gone through the usual course of education.”

“It is indeed almost beyond my imbecile powers of language, to treat upon the state of the Deaf and Dumb, which is a very interesting subject for the philosopher ; and though I wish to see this subject treated upon by abler pens than mine, yet I cannot forbear from offering a few observations upon the subject, as far as the narrow limits of my mind will allow. The state of the Deaf and Dumb will, upon mature consideration, be found perhaps the most unfortunate of all human calamities. That most penetrating judge of human nature, Dr. Johnson, justly calls it ‘one of the most desperate of human calamities.’ For the use of hearing is one of the greatest blessings, which it has pleased Providence to confer on man, without which human society can scarcely exist. Even the deprivation of sight is barely to be compared to it ; for the eye is useless amidst darkness, and cannot carry its observation through the bolted door, or closed window-shutters ; but the ear admits its intelligence, through the darkest medium and minutest cranny. This shows the great importance of the sense of hearing, by which the greater part of mankind enjoys the intellectual pleasures of conversation, music, &c. of which the Deaf and Dumb are deprived.

“ Let every reflecting man reflect upon the isolated situation of the Deaf and Dumb. Does he not find, that they are deprived of the common organs of communication, which enable man to express his wishes, fears, &c. excluded from the enjoyments of rational beings, which is the great object of human society ; and reduced to the situation of mutes, in a dreadful state of ignorance and supineness, which renders them unworthy of being members of society ? Such is the lamentable state of the Deaf and Dumb.

“ But, thank God ! there is an art, which is the means of rescuing them from the dreadful state of savageism, in which nature places them—The art of instructing the Deaf and Dumb. In their savage state they have no mind. Their employments, wishes, fears, &c. are guided by mere instinct. But in the course of time their uncultivated minds are ripened into mental civilization, and at length they become rational beings. They look back on their dreadful state with horror and wonder, and reflect with inexpressible pleasure and gratitude upon the blessings of education.”*

(2) *Disappointed feelings of the Deaf and Dumb at their inability to speak.*

“ Before instruction, how did you feel, when you saw that there was a striking difference between you and other folks ?”

“ I sometimes felt surprised to see them speak quickly. I examined their tongues speaking. I thought their tongues were not like my tongue. I wished to speak easily. I was sorry that I was Deaf and Dumb. I disliked to make signs.”

“ What idea have you of sound, or what do you think sound is like ?”

“ I cannot think what sound is like.”†

* Edinburgh Report, 1813. Appendix, p. 50.

† Sixth Report of the American Asylum, at Hartford, Connecticut. 1822. p. 15.

(3) *Guesses of an Uneducated Mute, as to the cause of Mutism.*

“ Before instruction, how did you feel when you saw there was a striking difference between yourself and other folks ?”

“ I was much surprised at the speech of the folks, when I saw them speaking. I had much desire to speak and hear, but I could not speak and hear :—but I thought somebody had stolen my hearing, when I was a young boy.”*

(4) *Vast importance of Verbal above Gestural Language.*

On this subject, Sicard speaks as follows :—“ La parole est donc le produit de l'art, et un art lui même ; et c'est, sans doute, de tous les arts, le plus utile et le plus agréable. Eh ! quel autre nous distingue si avantageusement des autre êtres de la nature ? Quel autre procure à l'ame, par les épanchements mutuels, des jouissances plus délicieuses ? C'est par lui, que s'établit, entre les esprits, cette correspondance, bien plus parfaite que celle, qui regne dans les autres êtres de la nature, puisque c'est lui, qui rompt, en quelque sorte, cette cloison, qui sépare les ames ; c'est lui, qui, par la manifestation de leurs pensées et de leurs affections, ne fait de deux êtres, unis par une amitié véritable, qu'une ame unique. Eh quel autre art nous consolera si souvent, au milieu des angoisses de cette triste vie, si l'ame de ceux, qui nous entourent, était fermée pour notre ame, par l'absence de la parole, si la notre ne pouvait s'ouvrir, à son tour, aux tendres accents de l'amitié ! Eh ! quels signes remplaceraient jamais le nom si doux *d'ami*, quand la langue du cœur le prononce, et s'adresse à l'oreille du cœur ! car qu'est ce qu'un sourd-muet, dans une société de personnes, qui parlent et qui entendent ? et quel art que celui, qui rend communs, parmi les gains de l'esprit, toutes les conquêtes sur l'ignorance, toutes

* Sixth Report of the American Asylum, at Hartford, Connecticut. 1822. p. 12.

les richesses de l'imagination, les découvertes de tous les genres, les connaissances de toutes les espèces, et enfin les lumières de toutes les sortes !”*

(5) *The Deaf and Dumb should be taught to Speak, as well as to Read and Write.*

The following note refers to the principal arguments, in favour of *adding* instruction in speaking to their instruction in language :—

“ L’opinione dell’ inutilità ed anzi del pregiudizio per gli stessi Sordi-Muti nel rilevare la pronunzia e la favella, non mancò d’un certo qual sostegno fino che si seppe, che in Vienna è stata introdotta per consulta medica.

“ Infatti, dopo che la vocale articolazione ivi è in uso, non si videro più tante fisiche indisposizioni, ne tante scrofole giudicate provenienti da un ristagno nella regione polmonare.† A questo fisico vantaggio si unisce un altro nella parte intellettuale, cioè in un più soddisfacente pascolo per la memoria, la quale, oltre ai segni, ha anche il mezzo dell’ articolazione, onde imprimervi il vasto edificio di vocaboli, che, chi non ha la disgrazia della Sordità, ha l’occasione d’apprendere coll’ ascoltare i parlanti. E da questo pascolo risulta non solo una maggior giustezza nella parte ortografica, e nella etimologica, ma ancora una concatenazione più ordinata di quello che imparano. Di più, il maggior impegno, che nello studio vedesi spiegare dai Sordi ammessi all’ articolazione, forma un altro motivo per non trascurarla, senza aver riguardo alla minor difficoltà, ch’ essi trovano per farsi meglio intendere da chi non conosce i loro cenni, ed al caso che incontrarsi avessero con Ciechi, come avvenne in Vienna, col Signor De-Fichtel, Consigliere Aulico, il quale essendo diventato cieco, non aveva più con lui che un figlio Sordo-Muto di nascita, che

* *Elemens de Grammaire Generale, &c. &c. par Sicard, Tome I ; Introduction, pages xix.—xx.*

† This fact is also stated on the authority of the celebrated Dr. Gall, in Mr. Mann’s paper in the Monthly Magazine. 1807.

da quel Cesario Regio Istituto di Sordi-Muti sortito era impiegato nella Cancellaria de quella Reggenza. Avendo questi imparato a pronunziare ed a rilevare dai vari movimenti degli organi dell' articolazione quello che vede pronunziare, non mancava con ciò di mezzi per conversare col Cieco padre, il quale di questo figlio servivasi per la più gradita di lui assistenza, pel maneggio domestico, per l'amministrazione de' suoi beni, per le commissioni, per la corrispondenza, per la lettura serale, e per fargli scrivere quello, che a tali movimenti gli dettava."*

(6) *A Deaf-Mute, though Educated, prefers Signs to Speech.*

"Which do you consider preferable, the language of speech or of signs?"

"I consider to prefer the language of signs best of it, because the language of signs is capable of to give me elucidation and understanding well. I am fond of talking with the Deaf and Dumb persons by signs, quickly, about the subjects, without having the troubles of voice; therefore the language of signs is more still and calm than the language of speech, which is full of falsehood and troubles."†

(7) *Anecdote of a Deaf-Mute's curiosity to know what people speak about.*

That the Deaf and Dumb are most anxious to learn what others are conversing about around them, is proved by every day's observation. The following anecdote, taken from the first Report of the Irish Deaf and Dumb Institution, sets this in a strong light:—"One incident, however, relating to Thomas Collins, may be briefly mentioned, as likely to excite a sympathy for his misfortunes. Being present where some gentlemen were conversing on a subject that

* Cenni Istorici, p. 31, 32, ed nota, (37.)

† Sixth Report of the American Asylum, at Hartford, Connecticut. 1822, p. 13.

interested them deeply, he watched the varying expressions of their countenances with the most minute and anxious attention, as if endeavouring to catch some knowledge of what seemed to afford them so much entertainment, and striving, as it were, to burst the bonds which withheld him from the social circle. He repeatedly asked by signs, to be informed what was the source of their obvious gratification ; but the subject of conversation being beyond the range of his attainments at that time, he could receive no answer that was fitted to satisfy his curiosity. Finding all his little efforts to participate in their pleasure fruitless, and productive only of disappointment, the poor child at last turned away his head, with a countenance expressive of the deepest regret and dejection, and almost bursting into tears, made use of the few words, which he had at that time learned to pronounce and to understand, to say, ‘ Deaf and Dumb, is bad, is bad, is bad ! ’ ”

CHAPTER III.

CONTRAST OF THE STATE OF THE DEAF-MUTE AND OF THE
HEARING IN YOUTH AND MANHOOD.

BEHOLD him now flushed with youth, and health and vigour ; but where, O where are the enjoyments of that spring-time of our existence ! when every thing around us seemed to smile upon us, as if emulous to please and make us happy, while success seemed almost to anticipate our hopes ? Where are all those joyous promises of approaching happiness, that animated us to exertion, and cheered us in the pursuit ? Where are all those fairy visions of the future, by which our youthful fancy was oft-times visited in that blissful period of our years ? When the future scenery of our lives, if indeed we ever turned our view thither, seemed all rich in luxuriant fruitage, inviting us forward to the banquet, and retrospection was unclouded by the dark tissue of folly and of sin, which we have since contrived to interweave in the web of our memories. Where is that glowing radiance, as of the culminating sun, that poured its golden glory on the lofty summit of life's steep ascent, which we were then fast approaching ?

Alas ! for the Deaf and Dumb. The star of his existence, which rose amid the gloom of a solitary sadness, never has ascended high above even this world's horizon, and is now fast setting in the obscurity of a joyless ignorance. With twinkling watery ray, it was for a time just capable of being distinguished, through the misty atmosphere, yet was even then almost quenched in the vast abyss of space, but it is now hastening to repose in the bosom of the ocean, and in this world it shall never rise again. In vain shall you henceforth look for the day-spring ; it will never again be a son of the morning ; to him shall be applied the striking language of the prophet—"His sun is gone down, even while it is yet day."

All the youthful playmates of his boyish years have far surpassed him, in the race of life, and left him alone to grope his way ; he has made no progress, at all commensurate with his years ; he has now lost all the thoughtless gaiety, the instinctive and inbred joyousness of childhood ; but he has not acquired any thing of value in its stead ; he has neither the roving wildness of a childish imagination, nor the steady sedateness of a matured judgment ; he has neither the carelessness of infant ignorance, about advantages which are unprized, and joys which are unknown ; nor the mild acquiescence in his lot, which as a Christian⁽¹⁾ he might always derive from a convincing information, that they are beyond man's

utmost reach, and unattainable by him.(2) All his talents have lain hidden from our view, all his capabilities uncultivated and waste. No kind instruction has directed his studies, no assiduous hand has guided his exertions, or led him on his journey; no friendly interference has removed the obstacles in his way.

“The various seeds of art, deep in the mind
Implanted, and profusely pour’d around;
Materials infinite; but idle all.
Still unexerted, in th’ unconscious breast
Sleep the lethargic powers.”

THOMPSON’S *SEASONS*, III. 50.

As we pursue our onward path through life, with elastic and unwearied foot, looking forward with the eager gaze of ever-anxious expectation, we drink in pleasures at every sense, in rich and repeated draughts. All around is “Magic to our eye, and music to our ear.” Heaven, with diffusive hand, is prodigal of blessings on us from above. Joy lightens in our eyes, peace dwells within our hearts; every thing around us is excelling beauty, and the artless voice of the animate and inanimate creation. The “Eye is never satisfied with seeing, nor the Ear filled with hearing.”

————— “Man superior walks
Amid the glad creation, musing praise
And looking lively gratitude.”

THOMPSON’S *SEASONS*, I. 189.

But Nature smiles on the Mute in vain, in vain she unveils to him her charms ;(3) he has no voice for her praise, no language for her delineation,(4) no companions in his admiration. In solitary pilgrimage he journeys on alone ; obliged by the ceaseless lapse of time, to proceed through the wilderness of this world, towards an unknown waste ; but with no encouragement to advance ; unaccompanied or left unheeded by all his fellow-travellers, deserted and dejected.

Often too on the saddest hours, during our pilgrimage, or even on the midnight of pain, fear and sorrow, breaks the song of man's and creation's praise to God, as that of Paul and Silas once was heard, even in the jail of persecution.

—————“ Music awakes,
The native voice of undissembled joy.”

THOMPSON'S *SEASONS*, II. 60.

The harmony of nature too salutes our listening ear with soothing sound ; the notes of a thousand grateful songsters, who make vocal every day and night, charm us into joy, tranquillity and repose. But to the Deaf and Dumb all this melody is lost and useless ; “ it is as though it had not been.” He is shut out for ever from the world of sound and vocal symphony :(5) he has no ear for the harmonizing tones of Nature's voice ; he has no share in the song of thankful adoration, which ascends unto her Author from

every creature.(6) Oh weep for the Deaf-mute !
All around him is one unvaried solitude of silence, deathlike, as the stillness of the grave, unbroken by a single sound ;

“ And he, fair form,
Who wears sweet smiles, and looks erect on heaven,
Hears not ; nor swells with praise the grateful hymn ;
Most favoured ; who, with voice articulate,
Should lead the chorus of this lower world.”

THOMPSON'S *SEASONS*.

Suppose him now advanced to manly age ; but where, alas ! are all the pre-eminent advantages of manhood, where all the privileges of that exalted dignity ? He is like a young and valuable tree, which has unhappily been transplanted in spring into an unkindly soil, by a careless hand, which has afterwards neglected, daily to moisten the earth around its roots. Its trunk was once robust in youthful health ; its arms were rich in overflowing life ; its branches were all beautiful in graceful ramification ; its leaves were deep dyed with luxuriant verdure. It has since perhaps put forth a few and tender leaves, but the summer's first sun hath seared them ; a few buds have been here and there developed, and partially unfolded, but none have ever fully opened. Day after day, in summer, men have come to look for blossoms, but behold there have been none ; yet they still weakly and fondly expect, that it will bear fruit in autumn ; but in this

world, alas! there shall not ever, ever be any! The blasts of winter are approaching, and even now are heard howling roughly at a distance; its branches will be all soon strewed on the unfriendly ground, where its leaves now lie, withered and corrupting; its shattered trunk too, bereaved by the storm, and “riven by the sharp and sulphurous bolt,” will soon lie down in death, amongst all its blighted, ruined honours. Oh! if the Deaf-Mute could but know, that there it shall not lie for ever, how calmly would he meet the blow of death! How anxiously would he court the stroke, that should fell him to the earth! How would he long for that time, “when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly; then the ears of the Deaf shall be unstopped, and the tongue of the Dumb shall sing!” How would he “look for and hasten unto the coming of that day,” when “they, that sleep in the dust of the earth, shall awake and arise; and not one of them be forgotten before God.”



NOTES AND ILLUSTRATIONS TO CHAPTER III.

(1) *Resignation of an Educated Deaf-Mute under his affliction.*

The following answer, given by a boy in the American Asylum, at Hartford, (Connecticut,) shows in simple language, how resigned the Deaf and Dumb are under their affliction, when taught—

“ What was the cause of your Deafness ?”

“ I was born Deaf and Dumb ;—God made my Deafness ; I am complying with God’s will”*

(2) *Acquiescence in an erroneous estimate of God’s goodness, even by the imperfectly Educated Deaf-Mute.*

“ One day, for instance, we were reasoning upon the subordination, necessary to good order ; and from one thing to another, she led me, in spite of myself, to the Supreme Being, who governs all. I tried to avoid this subject, as too sublime for her capacity, but she possessed a kind of natural logic, which never suffered her to abandon a question, that she had not almost solved ; she therefore gave me no rest, till I had explained to her the nature of the Supreme Being. I told her, that he is the Author of all that exists ; that it is he, who governs the universe, regulates the course of the

* Fourth Report of the American Asylum, &c. 1824, p. 18.

stars, and is the first cause of all that happens ; who created man, sustains his existence, judgeth his actions, and rewards or punishes him. She asked me, whether this Being was good, for that was the character she valued most? I answered, ‘Yes.’ ‘Oh, why then,’ replied she with quickness, ‘has he caused me to be born Deaf and Dumb ; me, who never offended him ? He has sent me into the world imperfect !—He has never loved me from my birth, and I cannot understand why.’ It was impossible for me to lay before her all the reasons, which might have satisfied her objection, but she acquiesced in what I said, and replied, “that since it was so, she was content, as all had their lots assigned to them.”*

(3) *The Deaf-Mute have no gratification arising from the voice of Nature, nor any instruction from its lessons.*

“To these the face of nature wears the garb of universality and perpetual silence ; the breezes whisper, the brooks babble, and the birds warble, in vain ! The clatter of the city, the hum and buzz of business, and the clamour of the inhabitants, are nothing to them ; they are equally insensible to the angry howling of the tempest, the threatening roar of the ocean, and the terrifying bursts of thunder.”

“Though they become inhabitants of this noisy world, every thing is silent to them ; the vibrations of the air produce no more effect, than on impassive walls. The messages these bear are lost, because there is an impossibility of delivering them. No instruction, no pleasure can be received from that quarter. Every species of knowledge, by this avenue, is quite shut out.”†

* Christian Observer, Vol. viii. p. 433, July, 1809. Letter of Rev. Mr. Dutens, about Miss Wyche.

† A Discourse, by Hon. Samuel L. Mitchill, M.D. New York, 1818, pages 19, and 16.

- (4) *Though Deaf still, the Educated Mute can enjoy and describe the wonders of Nature.*

How different the state of the educated mute is, may be seen from the following :—

“ON A CATARACT.”

“ It is naturally placed in the forest. * Rocks are so big and rugged, as not to be perpendicular. Every rock is together united, down on the wild earth. Behold! a current of water runs violently, and it becomes quite white, for the rocks are uneven and hard. Its sound has a murmur, and no harmony. It is characteristic of madness, which arises in the heart. Many angry words run from the maniac’s mouth, and ferment, as well as the cataract. It is true, that how a delightful sight it is, when a visiter stands on the mountain, looking down on the motion of this natural object. But although its sight is enchanting, it is very dreadful to look steadfastly on the cataract for a long time. Had any person taken a seat on the rock near it, he should become so dizzy, as to fall down from the precipice accidentally ; for he was delighted to see the appearance of the cataract ; the fury of its motion draws his eyes, as the magnetism. But when a visiter goes to see the scene, he writes a more beautiful account of the cataract than I do, because his imagination flies with ingenious interest about it, and that my genius being little, the account of this is common place.”*

- (5) *The Deaf Mute lose all the pleasures of Music and harmony, and of the associated feelings excited by them.*

Dr. Mitchill suggests some other privations of the Deaf and Dumb thus—

“ Powerful as is the effect of music, it is excelled by that of language. This is accomplished by the sentiment the

* Sixth Report of the American Asylum, at Hartford, Connecticut. 1822. p. 19, 20.

tongue conveys. Here the words are full of meaning ; they are loaded with significancy ; they convey ideas from person to person ; they carry expression through the trembling air ; they are the vehicles of thought ; they bear the tone of feeling and of intellect to indefinite distances.

“ The Almighty is represented as communicating his will in this mode to man. The words he spoke to the saints and the prophets have been faithfully recorded.—When that voice resounded, what a meaning was there!”—

“ The widow’s son, who was excited to life, as he was carried on the bier towards his burial place, and Lazarus, who was roused to animation from the grave, in which he had lain four days, were saluted by the Redeemer’s voice ! The ears of the former received these words, ‘ Young man, I say unto thee, arise !’ and those of the latter, the words, ‘ Lazarus, come forth !’ ”*

(6) *Description of Music, by a Deaf and Dumb person.*

“ Music is a copy or rule of voice. While a person sings, he looks in a musical book, and sings according to the musical rule. I was told, that music is very lively. I know it is far more delicious, than the fine food and drink. It is wonderful, that music has the virtue of exciting the heart. It inspirits persons, who are discouraged or look downcast. Martial music makes the soul brave. Melancholy music drops the tears from the eyes of persons. Many persons are transported by the sweet music. It is especially more striking, that the sweet music is the sovereign remedy against the craziness, caused by the bite of a Tarantula,—a great and poisonous spider. Having been bitten by this spider, a person becomes crazy. A number of musicians are immediately called. They play upon musical instruments before him. He is moved by hearing the sweet music. It removes this fatal

* A Discourse, &c. by Hon. Samuel L. Mitchill, M.D. New York, 1818, pages 9 and 12.


craziness from him, and he becomes quiet, and is delivered from death. He cannot recognize his past craziness. The music cast the recollection of his craziness into oblivion. But the music cannot heal the Deaf and Dumb of this fatal craziness! But the Deaf and Dumb should be very careful, and flee from the Tarantulas. The Deaf and Dumb cannot enjoy Music, because they are destitute of the organ of hearing; but they should be contented, because they can be moved by Poetry, while they read Poems.”*

* Sixth Report of the American Asylum, at Hartford, Connecticut, 1822, p. 22.

CHAPTER IV.

CONTRAST OF THE UNEDUCATED DEAF-MUTE AND OF HEARING PERSONS, AS TO SCIENCE, PHILOSOPHY AND LITERATURE.

SCIENCE outspreads her varied and exhaustless stores for him in vain. Philosophy unfolds the hidden wonders of creation;⁽¹⁾ but all to no purpose, as to him. Wisdom woos in vain ; in vain knowledge attracts ; to him there do not exist such things in the world, as Science and Philosophy. Wisdom and Knowledge are, even as words, unknown to him. Fruitlessly, and with unprofitable toil, did Newton, “child-like sage,” and all his fellows, “travel up to the sublimest peak of nature’s heights,” had there been none, but such as these in the world, to profit by his labours. Were all his fellow-creatures untaught like these, uselessly did that “sagacious reader of the wondrous works of God,” unravel the mysterious complexity of their simple laws. Even dwelling in the very region of intelligence, the mute is in ignorance ; even moving in and breathing the very atmosphere of wisdom, he is



not wise ; even looking at the very light of truth, he is in error ; even shone upon by the very sun of intellect, he is unenlightened.

Surrounding objects may have instructed him slightly in the external forms of nature ; his immediate associates may have perhaps taught him a little more ; but infrequently recurring and distantly repeated, incautiously given and imperfectly arranged, these instructions have scarcely left any permanent traces in his memory. He has no unchangeably fixed words, handed down for ages as we have, for the registry and recal of ideas ;(2) he has not even signs, unvarying during his own life ; they change with every person, with whom he endeavours to converse. Slightly associated impressions, and observations made at random, have taught him all the little, that he has learned, and constitute his scanty store of knowledge ; but what he has been taught is trifling, and his tenure is fugacious. The traces, which these casual and transitory impressions have made on his mind, resemble only the rudely figured letters, which a truant school-boy describes with hasty hand, in the sands of the shore of the sea. The next fluent wave rolls over it, and retires ; the ill-formed signature is utterly effaced, and all the beach is smooth and blank once more.

But in our minds, linked by a thousand concatenations, perpetually recalled by the occur-

rences and conversations of every passing day,(3) repeated time upon time, and impressed by little and little, growing with our growth and strengthening with our strength, the most of our knowledge is permanent and infixed, as long as our faculties remain entire and uninjured. Inwrought as it were into our mind, and indelibly impressed on our memory, they are like the venerable characters of antiquity, deeply engraven with a pen of iron, in the solid rock. From year to year, they have perpetuated knowledge; from age to age, they will still speak unto posterity the words of wisdom. The neglectfully unrestrained ivy may overgrow them for a time, the creeping moss of years may conceal them from a superficial glance, but durable as the rock itself, into which they are carved, the exploring hand of inquiry will always find them there ineffaceable.

Appearing as the Deaf and Dumb do in general,(4) as “one of a family, or two of a house;” though sometimes five, six, seven, nine and even eleven have been met in one domestic cluster; divided as they are from each other, both by time and space, they never can improve their own language of signs and gestures, so as to serve any but the commonest expressions of animal wants, or physical observations; nor will any of *The Hearing*, to whom this language is a foreign one, take the trouble to extend it;(5) few even will learn it. Is not then in fact each Deaf and

Dumb person's dwelling-place,(6) like his, who was cast upon that inhospitable unproductive sea-girt rock, that is lost in the boundless Pacific, unnumbered amid the isles of the world, and dissociated far from all commerce with the civilized earth. Nay, he is ever within view of the happy habitations of his fellow-men, and yet without a pilot to guide him over the interposing waves of the swelling ocean, that eternally flows between them in ceaseless current. Nay more, he is unable to approach even the barriers of his prison-house, while its barren uninviting cliffs never tempt even a casual curious voyager to land. Nay worse, he is unable to erect a signal of his distress, to attract the attention of passing vessels; and is even without a companion in his misfortunes, to sympathise in his privations; with whom to suffer, with whom to die!

What is it, that buoys up man's spirits, in the hour of disappointment, and stimulates to renewed exertions, even under accumulating difficulties? Is it not the consolatory prospect, that there is still something before us, though difficult, yet desirable, though frequently elusive of our hasty grasp, yet shortly to be at last attained; which, though arduous in the prosecution and tedious, will amply recompense us by its presence, and even overpay us by its possession, for all our long and painful struggles to procure it. Is it not this anticipated and fondly expected joy,

which lends enchantment to the view, and softly sheds over all our prospective glimpses of the future scene, a heavenly tint, more glowing and more vivid than that of all the landscape, which has previously glided before our view, "more bright than all the past hath been."—Yet to these unhappy children of an unreversed and unmitigated proscription from all the best blessings, which even this world still presents.

"That hope ne'er comes, that comes to all beside."

MILTON'S *PARADISE LOST*.

To us, when disgusted with the troublesome and impertinent intrusion of the vanities of the world, the sickening irksomeness of its affectation of friendship, the pomp of its pride and the insolence of its power, the press unlocks all its stores of prose and of poetry, of natural, civil, political and religious history, of fiction and of reality, to amuse our minds, offering us a ready refuge from the pursuit of folly. But to those poor uneducated Mutes, "Books are but tedious dullness, formal friends." Poetry,⁽⁷⁾ with imaginative mind and delusive magic hand, weaves and decks her fancifully platted and variegated wreath for them in vain.⁽⁸⁾ Oratory pleads not, Eloquence is dead. The most persuasive declamation is but unmeaning pantomime, the most

finished oration is but gesticulating folly ; a diction the most classical is only a noise unheard, a language the most eloquent is but a grace unfelt and unperceived. The most accurate delineator of manners describes to no purpose, the most didactic writer teacheth in vain, the wisest Moralist moralizes unheard, the impassioned preacher is but a dancing puppet,⁽⁹⁾ the Scripture is as if extinct!—Though given “by the inspiration of God,” it is neither “profitable for doctrine, for reproof, for correction,” nor “for instruction in righteousness.” To him there exists no chronology of time, no record of creation, no biography of wisdom, no memoirs of virtue, no narrative of exertion, no relics of piety, no portraiture of Godliness.

Thus while the human mind is perfecting knowledge, by inventing and improving, or combining experience to produce results, and calculating contingencies to insure success, the Deaf and Dumb individual has only his own unassisted observation, to guide and direct him, uncorrected by that of others, unextended by the wisdom of his ancestors. On marches the human mind, from age to age, with progressive advances, in accelerating pace, and with cumulative force ; obtaining new territories, conquering new obstacles, reclaiming every wilderness, recording every cultivation ; and history details its pro-

gress, to no purpose! All the accumulated intellect and wisdom and zeal and devotion of preceding ages is lost. To him it is as if the world began but at his birth, as if the human race were born but yesterday, and man only destined to be “crushed before the moth.”

NOTES AND ILLUSTRATIONS TO CHAPTER IV.

- (1) *The incorrect notions of the Uneducated Deaf and Dumb, as to natural phenomena, and their still more deplorable ignorance of a future state.*

“ Before I came to school, I thought that the stars were placed in the firmament, like grates of fire, and that the moon at night was like a great furnace of fire. I did not know, how the stars, and moon, and heavens, were made ; but I supposed, that the people above the firmament, (like us), kindled the moon and the stars ; but I did not know, whether the heaven was made by art or not. I had no proper idea of the extent of the world ; but I thought it was little, and I was always intending going to the end, but it was too far. I thought it was round, like a round table. I knew nothing about God or Jesus Christ. I did not know, what became of the soul after death ; but I thought the dead bodies were crumbled unto dust, like dead beasts ; and I did not know, that the bodies of the dead would be raised ; neither that there was a place of punishment, nor a place of happiness, after death. My heart made me unhappy, when I could not understand what was said. There are many untaught Deaf and Dumb, and I feel very sorry for them.”*

* Letter of a Pupil in the Report of the Edinburgh Institution, for 1823, p. 51.

(2) *On the Invention of Writing.*

Tell me, what genius did the art invent,
 The lively image of the voice to paint?
 Who first, the secret, how to colour sound,
 And to give shape to reason, wisely found?
 With bodies, how to clothe ideas, taught,
 And how to draw the picture of a thought.
 Who taught the hand to *speak*, the eye to *hear*,
 A living language, roving far and near;
 Whose softest noise outstrips loud thunder's sound,
 And spreads her accents, through the world's vast round!
 A voice, heard by the Deaf, spoke by the Dumb,
 Whose echo reaches long, long time to come;
 Whose dead men speak, as well as those alive,
 Tell me, what genius did this art contrive?

BELLENGER.

(3) *Influence of Speech in cultivating Intellect.*

" 'Tis speech, that ventilates our intellectual fires;
 ——— Thoughts, shut up, want air,
 And spoil, like bales unopen'd to the sun.
 Had thought been all, sweet speech had been deny'd;
 Speech, thought's canal! speech, thought's criterion too!
 Thought in the mine, may come forth gold, or dross;
 When coin'd in words, we know its *real* worth.
 Thought too, deliver'd, is the more possest;
 Teaching, we learn; and giving, we retain
 The births of intellect; when DUMB, forgot!"

YOUNG'S *NIGHT THOUGHTS*.(4) *Some American Indian Tribes have a Language of Signs, although not Deaf and Dumb.*

In the American Philosophical Transactions, Vol. vi. Part I. 1824, is a letter from Mr. W. Dunbar, of the Territory of Mississippi, to Mr. T. Jefferson, (President of the American Society of Philadelphia,) giving an account of a language of Signs, used in addition to words, by some Indians of North

America, East of the Mississippi ; which in many points resembles extremely that used by the Deaf and Dumb of all countries. I shall, however, recur to this subject in a future chapter.

- (5). *Would a Society of the Deaf and Dumb have a much more perfect language of signs, than insulated individuals, who live among those who hear ?*

The author of the " Observations d'un Sourd et Muet, (who however was not himself born deaf, having possessed hearing and speech until seven years of age, when he lost both by the small pox), answers, (p. 12, 13,) this question in some degree, by showing, that a Society of Deaf and Dumb persons possesses a much more perfect and extensive language of signs, than those who are insulated ; which by the way is a strong argument, in favour of collecting them together in a public institution, erected for them alone.

" Monsieur L'Abbé Des Champs, deceives himself much, when he advances (pages 12, 18, 34,) that this language is bounded, among the Deaf and Dumb, to physical things and corporeal wants. This is true, as to those, who are deprived of the society of other Deaf Mutes, or who are abandoned in public Hospitals, or isolated in the corner of a province."

" This proves at the same time unanswerably, that it is not from persons, who hear and who speak, that we learn commonly the language of signs. But it is quite otherwise with the Deaf and Dumb, who live in society with each other in a great city, in Paris, for example, which we may call with reason, the abridgement of the wonders of the universe. In such a theatre, our ideas develop themselves and extend by the occasions, that we have of seeing and observing incessantly new and interesting objects," &c. &c.

- (6) *Isolation of the Deaf and Dumb even when in company.*

" A description of a short voyage in my father's sloop, Washington, before I came to the American Asylum."

" While I was sailing, I did not talk with the passengers, because I was quite ignorant and unfortunate. I wished to

talk with my friends, by speaking and hearing, about the subjects. While I was in the Washington, I was thinking, I was an uncommon (the sole) Deaf and Dumb boy in the world.”*

(7) *The uneducated Mute loses all the pleasures of verbal language, both in Prose and Verse.*

“ The plain expression of prose cannot be distinguished from the ornamental measure of verse. They can in no wise conceive, how the thread of speech is spun, how it is woven into a discourse, and how it is embroidered by the flowers of diction.”

“ They can hold no verbal communion with their relatives and neighbours, they are equally unconscious of the accents of love and friendship. Should a narrating grandsire offer them his tale of adventures and exploits, they are incapable of accepting his gift. The most able professor might exhibit facts, and institute reasoning upon them, without being in any degree understood. Though life depended on it, one of these unfortunates, if the cry of alarm or shout of danger were sounded, would be wholly beyond its reach. Were an Angel to make him a visit, there would be need of some other mode of saluting and conversing, than by words. God might even speak to man, as he did to Adam, delivering a rule of conduct and denouncing its breach, (Gen. ii. 16, 17,) but he could not hear him. The thunders of Sinai may roll over his head, (Exod. xx.) but he cannot perceive them. Out of the whirlwind the Almighty may himself speak, and answer man, but it is unknown by him.”†

(8) *An Educated Deaf Mute's description of the difference between Prose and Verse.*

“ What is a Poet ?”

“ A Poet is a man of genius, to write various kinds of Poetry.”

* Letter of a Pupil in the Sixth Report of the American Asylum at Hartford, Connecticut, 1822, p. 18.

† A Discourse, &c. by Hon. Samuel L. Mitchill, M. D. New York, 1818, p. 20.

“ Prose is usually changed into Poetry, these express the same meaning.”

“ But Prose is free and unlimited writing, as well as (like) walking, in motion.”

“ Yet Poetry is dependent on the rhyme and even sentences, like dancing.”

“ Dancing is a charming and regular sight. Poetry a pretty and even speech.”*

(9) *The uneducated Deaf and Dumb lose the Moral Instruction of many human arrangements for that purpose, made with a special view to the benefit of the Hearing.*

“ We live in an age distinguished for benevolence. Already has it freed the Slave from his bondage, and bestowed on him the invaluable blessing of freedom. As these humane reformatations regard Liberty and Life, more than the culture of the understanding and of the heart, examples may be demanded, more apposite to the present inquiry ; Here they are.”

“ In common Schools and Colleges, literary and moral discourses are delivered by the Teachers to the Students, and recitations and compositions submitted by pupils to their instructors ; all pre-suppose the use of the ear and tongue. But from all these exercises the Deaf and Dumb are excluded. The Courts of Law, the Halls of Legislation and Chambers of Debate, furnish materials for the most profound reflection, to those who can understand the proceedings. These are performed by the voice and addressed to the ear ; but these exercises are nullities to the Deaf and Dumb.”

“ The social and domestic circle, where the amenities and suavities of life subsist, and are enjoyed, where the diversified occupations of the household are ordered and done ; where rational and cultured man holds converse with his friend, and

* Composition by a Pupil in the Sixth Report of the American Deaf and Dumb Asylum at Hartford, Connecticut, 1822, p. 21.

both are content.—That society of the fire-side circle, I say, presumes speech and listeners.—How hard is it for the Deaf and Dumb, that they know nothing about it !”

“ When the goodly line of young persons is extended before the catechist, the principles and doctrines of religion are inculcated by words, but to those exercises the Deaf and Dumb have no approach.”

“ In Churches, erected for the worship of the Deity, the lessons of the reader, the responses of the congregation, the sermon of the preacher, and the hymns and psalms of the choristers, impart edification and comfort, to those who can hear and speak, but in these acts the Deaf and Dumb have no participation.”*

* A Discourse, pronounced by the request of the Society, for instructing the Deaf and Dumb, at the City Hall in the City of New York, on the 24th day of March, 1818, by Hon. Samuel L. Mitchill, M. D. one of the Vice-Presidents of the Society. New York, printed by E. Conrad, 4, Frankfort-street, 1818, 8vo, p. 30, 31.

CHAPTER V.

CONTRAST OF THE DEAF AND DUMB, WHEN UNTAUGHT,
AND OF HEARING PERSONS, AS TO ALL SOCIAL, MORAL,
AND RELIGIOUS PLEASURES AND ADVANTAGES.

WHO are there among you, that discover in the calm delights of brotherly affection and Christian fellowship, that solace of this world of sorrow, the foretaste of the bliss and blessedness of heaven, one of the sweetest, most unalloyed and most abiding of your pleasures! On you I call with a voice of power, for your commiseration. Remember that the helpless mute is precluded from all these blessings, and precluded only by the neglect of *you*, his more favoured fellow-creatures. Friendship solicits him to no purpose, and brotherly love invites in vain; he feels indeed within his heart a void, but he knows not how to fill it, he has never learned,

“ In that kind school, where no proud master reigns,
The full, free converse, of the friendly heart,
Improving and improved :”

THOMPSON'S *SEASONS*, II. 1394.

Ye who derive from these associates of your days, the chiefest balm of your afflictions, the most potent alleviation of your anxiety, the “*dulce lenimen curæ* ;” who find, in the society of the

wise and good, the very strongest and most animating encouragements, to improvement in wisdom, to growth in piety and virtue, in holiness and devotion; need I tell you, that there are some thousands of your fellow-mortals, in this kingdom, who have never worn, nor unless taught by your bounty, ever can wear the pleasing, light and easy yoke of Christian brotherhood; who have never fully felt

“ The tie
Of social friends, attuned to happy unison of soul.”

THOMPSON'S *SEASONS*, II. 1833.

Need I remind you, that there are some of your brethren after the flesh, who never have enjoyed any of these pleasures, who though journeying along the same rough road, and travelling through the same foreign country, as pilgrims tending towards the same eternal bourn, are uncheered by the consolatory tenderness of friendship, are unsupported by the voice of social encouragement, or religious counsel. Oh! if ever you have known what it is, to have an anxious breast soothed into calm, by Christian consolation,

“ Until, at last, the mind suspends her graver cares,
And smiles; the passions, to divine repose
Persuaded, yield; and love and joy alone
Are waking; love and joy, such as await
On angels' meditation. Oh! attend
Whoe'er thou art, whom such delights can touch,
Oh! listen to my words!”

AKENSIDE'S *PLEASURES OF IMAGINATION*, II. 155.

The mute has no strong ties, that bind him to society; he has no company of friends, loving and beloved, who will weep when he weeps, and rejoice when he rejoiceth. In friendship we have joys, that call forth the full energies of our soul, and which, we may be sure, shall last, as long as earth or heaven endure; for if we form our friendship and affianced love upon the basis of religion, we may assure to our hearts their eternal existence. And even in this life, we may feel sure, that as the rich ears of corn, when they ripen and fill, bend towards the earth and towards each other at the same time, so our Christian friends, as they grow ripe for the harvest, and fit for the granary of God, will, even while bowing their weak stems to the grave, incline their mature fruits still more and more unto us also. But even if he could have some friends, upon whom his heart reposed, or one dearer than a brother, to whom his whole soul was knit, he could never undisturbed and unfearful enjoy this blessedness; still would a withering sense of their frail and perishable mortality blight and blast every moment's enjoyment. The strongest embrace would but suggest the more painfully that they were fragile, the most ardent desire for their stability would but hint, that they are fugitive and fallacious. It matters not to him, how strong the chain of friendship may be forged, how finely its materials may be tempered at first, how bright its

links of joy may have become by daily use ; he thinks, nay he is sure, that all will be one day rent asunder, by the rude hand of death, at the grave of him or of his friends, there to lie eternally in rust, or moulder swift into decay ; never again to be replaced, or re-united,—never !

When shall the uneducated mute ever know the full fraught blessings of domestic happiness,

“ That only bliss of Paradise, that has survived the fall.”

COWPER'S *TASK*.

Who would unite her fate to his ? Who would offer up her own happiness, a sacrifice upon the altar of his misery ? He has no domestic circle of love, of which he moves at once the centre and the universal bond ; he has no friend of his bosom, with whom in Christian love he can unite his whole existence, temporal and eternal ; who would be as willing, with him to watch in sadness, as with him to wake unto joy ; while both might daily learn to love with tenderness and truth, and “ pleasures and virtues alternately borrow.”

How rarely, how imperfectly, shall he feel

“ The touch of kindred, or of tender love,
The modest eye, that beams on him alone,
Ecstatic shining. The little strong embrace
Of pratt'ling children, twin'd around his knee,
And emulous to please him ; calling forth
The fond parental soul.”

THOMSON'S *SEASONS*, III. 1337,

What can occupy his time, what can fill his heart, why should he labour ?

Years increase, age advanceth, the shadow of life's past hill, lengthening fast to earth's horizon, shades all the future journey in this world from his view; all beyond this globe's limit is indeed a blank and starless night of desolation. Parents have disappeared; brothers, sisters, have all failed; friends are not replaced; "his home is left unto him desolate. Life is a burthen, yet death is a terror; to him, miserable, even the grave hath no consolation; yet why should he still survive? None beareth his griefs, none carrieth his sorrows, but ONE, whose name he has never learned. Eternity is nought; how should he believe in that of which he never heard; how should he learn without a teacher; for "Faith cometh by hearing," (1) and spiritual "hearing by the Word of GOD," of which we never told him even the existence. Without one ray of hope, or of faith, those "torches of mental and of spiritual light;" he has staggered on in darkness, through the wilderness, to the brink of Jordan, and has found it all a land of the most cruel bondage, as well as of the bleakest barrenness. Yet still there is no manna there from heaven to feed him, no pillar of fire and light to guide him, no cloudy column, which could shield him from all the evil enemies of his peace, no land of promise before him.

Thus does he traverse all the desert arid plains of this world, parched with thirst, dejected and

exhausted, and travels many a weary wandering step in the wilderness, without ever once hearing the voice of sympathy, or the admonition of wisdom, the language of affection, or the accents of love ; without ever being refreshed by the gently descending dews of heaven, or tasting of the wells of living water, or bathing in the stream of Siloam, that floweth softly by the city of the great King, issuing from the throne of our God and the Lamb.

NOTES AND ILLUSTRATIONS TO CHAPTER V.

(1) *Anecdote of an Educated Deaf Lady.*

An educated Deaf lady, lately told me, that the first time she went to church, after she was impressed with the truths of Christianity, she saw over the pulpit the words, "Faith cometh by Hearing," which caused her great unhappiness; for she thought, that as she had no hearing she could never have faith. Shortly after, however, she saw this text in the Bible, and observed, that it was followed by "and hearing by the Word of God," which gave her so much delight, as showing her a way, in which it was possible for faith to come even to her, that she clasped the Bible to her heart.

CHATER VI.

THE UNEDUCATED DEAF AND DUMB CONTRASTED WITH US,
AS TO THEIR TOTAL IGNORANCE OF ALL SOURCES OF
RELIGIOUS CONSOLATION.

WHEN harassed by the vexations and miseries of the world, wearied with its vanities, tired of its follies, and disgusted with its empty pleasures, that best and blessed, and only real comforter, Religion, presents to us the richest balm of consolation, and offers us, with all the forgiving tenderness of the kindest friend, a certain refuge from every anxiety, in an humble resignation and in the meekness of hope. Bent down by misfortune also, while we cannot smile at the present gloominess and lowering aspect of the sky, Religion teaches us to hope, that from behind that very selfsame frowning cloud, which blackens over our heads in the rayless heaven, shall again, when a few short hours are past, shine forth the smiling orb of day, emerging once more in unclouded beauty, radiating in his glory, and walking in the majesty of his might! GOD is that sun, to which we look! Surely to these clouds we may well apply the lofty language of the east,

and say, "His anger is but mercy, enabling us to behold his power." Surely in every sorrow, in every trial, Hope kindly whispers in our ears, that even though "Sorrow may endure for a night, yet joy shall come again in the morning." Nay, even if Providence were to forbid us to expect the restoration of external happiness, in this troublous shifting world, the hope of the Gospel would still not desert us, but bid us look beyond the grave; and there contemplate, with faithful eye, that scene of unchanging joy; "where the sun shall no more go down, neither shall the moon withdraw her shining; but the LORD shall be an everlasting light, and the days of all mourning shall be ended." (1)

"Hope, with uplifted foot, set free from earth,
Pants for the place of her ethereal birth;
On steady wings sails through th' immense abyss,
Plucks amaranthine joys from bow'rs of bliss;
And crowns the soul, while yet a mourner here,
With wreaths, like those triumphant spirits wear."

COWPER'S *HOPE*.

But these wretched sons and daughters of a perpetual ignorance(2) have to encounter all these sorrows unsupported, "not knowing the Scriptures, nor the power of God." They feel every moment the bitter consequences of their imperfections, and they know of no prospect of their removal. They have never read, that the time will one day come, when "the Dumb shall speak, and the Deaf, even though dead, shall hear the

voice of the SON OF GOD; and they that hear shall live.

Surely afflictions fall upon the Deaf and Dumb, without instruction ;⁽³⁾ surely losses but exasperate them, against man and chance ; for they never heard of ONE, who in “all their afflictions was himself afflicted.” They dream not of any “Father of Spirits,” to whom “they should be in subjection, and live ;” they never knew, that chance hath no place in the domains of God. Each blow of worldly evil, but causeth them that “sorrow, which worketh death ;” each tempest of misfortune but bows them more to earth. On them alone that storm pours pitilessly, without diminution, in every period of their lives ; they are like the stunted trees, in the valleys around Mont Blanc, whose every growing stem and scion is bent downward to the ground, by the ceaseless current of its descending atmosphere of cold ; no one aspiring shoot ascends toward heaven ; not an arising branch points upward to the sky, all are deflected again, towards the base earth, from which they sprang.

He is a poor outcast from all temporal joys, and he has not one single solitary religious or spiritual good upon earth,⁽⁴⁾ on which he can fix his eye in delighted contemplation, and say ; “This, Yes—this indeed has on it the broad stamp of immortality ! In this may I solace myself and be content ; here may I be at peace, without fear

of change, or casualty, or loss." He sees one joy after another rise in fleeting apparition, before his view ; he selects perhaps one, upon it he sets his heart ; he enjoys it for a moment, and it is gone, as he imagineth for ever—

Oh! 'tis hard to be parted from those,
With whom we for ever could dwell ;
But bitter indeed is the sorrow, that flows,
When we think we are saying "Farewell,
For ever !"

He may have formed the strongest attachments to his family, and feel the most lively gratitude to his parents, his benefactors, or friends ;⁽⁵⁾ but all these objects of his affection sink into the grave, in succession, around him, and he has never been told, we, WE have never told him, that he "should not sorrow, as the Heathen do, or as they who have no hope," but that "them, who die in the LORD, our GOD will again bring, with him ;" that, as Christian "love never faileth," so Christian friendship shall know no end.

When we are heavy laden with a shuddering sense of sin, which bends our souls in sadness, and weighs us to the ground, the Gospel of the grace of God comes to our relief, and for ever removes the burden of our sorrows ; by a peaceful, quiet-giving assurance of forgiveness and acceptance, for a Saviour's sake, "who died, the just for the unjust, that he might bring us unto God," and "redeem us from this present evil world ;" and by teaching us to "look unto Jesus,

the author and finisher of our faith ; who, for the joy, that was set before him, endured the cross, despising the shame, and is set down for ever, at the right hand of the Majesty in the heavens." Surely, in every temptation, in every darkness, in every transitory hiding of God's face, this Gospel still pours its borrowed beam upon our souls, like a silvery ray of moonlight, streaming into an Alpine valley, through a driving storm of snow. It warns us of each precipice, it teacheth the wisdom to stand still ; it proves, that there is still " a Sun of righteousness, though hidden for a time by this earth's vile ball ; it promises its re-ascension above the horizon ; When it shall have performed its stated revolution, in the wisdom of God, " the morning shall again be spread upon the mountains."

NOTES AND ILLUSTRATIONS TO CHAPTER VI

(1) “ *Meditations of the uninstructed Deaf and Dumb on their own condition, as contrasted with that of others.* ”

“ The most important advantages, however, in the education of the Dumb, accrue to those who are the subjects of it, and these are advantages, which it is extremely difficult for us, who are in the possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He who has always trod the soil and breathed the air of freedom, cannot sympathise with the feelings of extacy, which glow in the breast of him, who, having been long the tenant of a dreary dungeon, is brought forth to the cheering influence of life and liberty.”

“ But there is a *sickness*, more dreadful than that of the body ; there are *chains*, more galling than those of the dungeon.—*The immortal mind preying on itself*, and so imprisoned, as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed, as the sources of its highest expectation and hopes. Such must be often the condition of the uninstructed Deaf and Dumb ! What mysterious darkness must sadden their souls ? How imperfectly can they account for the wonders that surround them. Must not each one of them, in the language of thought, sometimes say, “ What is it, that makes me differ from my fellow-men ? Why are they so much my superiors ? What is that strange

mode of communication, by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expression of joy? Why did I not possess it, or why can it not be communicated to me? What are these mysterious characters, over which they pore with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless? What mean the ten thousand customs, which I witness in the family circles and public assemblies, and which possess such mighty influence over the conduct and feelings of those around me? And that termination of life, that placing in the cold bosom of the earth, those whom I loved so long and so tenderly. How it makes me shudder! What is death? Why are my friends thus laid by and forgotten? Will they never recover from this strange slumber? Shall the grass always grow over them? Shall I see their faces no more for ever? And must *I* also thus cease to move, and fall into an eternal sleep!"

"And these are the meditations of an *immortal mind*,—looking through the gates of its prison-house upon objects, on which for him the rays of revelation shed no light, but all of which are obscured by the shadows of doubt, and shrouded in the darkest gloom of ignorance. And this mind *may* be set free, *may* be enabled to expatiate through the boundless fields of intellectual and moral research, may hear the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view; may be led to understand, who is the author of its being, what are its duties to him, how its offences may be pardoned, through the blood of the Saviour, how its affections may be purified, through the influence of the Spirit, how it may at last gain the victory over death, and triumph over the horrors of the grave. Instead of having the scope of its vision terminated by the narrow horizon of human life, it stretches into the endless expanse of eternity, instead of looking with contracted gaze at the little circle of visible objects, with which it is surrounded, it rises to the majestic contemplation of its own immortal existence, to the sublime conception of an infinite and supreme intelligence, and to the

ineffable display of his goodness, in the wonders of redeeming love."

"Behold these immortal minds! Some of them are before you, the pledges we trust of multitudes, who will be rescued from the thralldom of ignorance. Pursue in imagination their future progress, in time and eternity, and say, my hearers; whether I appreciate too highly the blessings, which we wish to be made the instruments of conferring upon the Deaf and Dumb."*

(2) *Necessary ignorance of the uninstructed Deaf-Mute as to religion.*

On the necessary ignorance of the uninstructed Deaf and Dumb as to religion, the author of *Cenni Istorici* thus writes, when contrasting them with the blind :

"Ben diversa però è la cosa, e ben più particolare considerazione si merita essa pei Sordi-muti. Da molte osservazioni fatte sopra quest' infelici, nascono per lo meno grandi ragioni di dubitare, se senza essere istruiti sogliano acquistare cognizione della Divinità et dei doveri dell' uomo verso la medesima, e delle verità fondamentali della Religione. Benchè essi facciano quello che veggono fare agli altri, come andare in chiesa, inginocchiarsi, e stare in atto di adorazione ; tuttavia non possiamo sapere, se ciò si debba chiamare non altro, che una semplice imitazione ; e difatti Paolo dice. *Fides ex auditu*. Ma coi metodi in oggi introdotti siamo certi, che i Sordi-muti acquistano perfettamente queste cognizioni come le altre. Dal che risulta l'impegno, che nutrir debbono i Cristiani di profittare di tali metodi trovati dall' ingegno umano per supplire al difetto dell' udito."

(3) *An educated Deaf Mute comforting a relative, on the death of his father.*

How different is the case, where they have been educated.

* Sermon at the opening of the American Asylum, at Hartford, Connecticut, by Rev. Thomas H. Gallaudet, p. 7, 8, 9.

† *Cenni Istorici*, &c. p. 10.

Hear the comforting letter of a Deaf boy to his cousin, on the death of his father :

“My dear Cousin ; I think you are old enough to understand a letter from your cousin James. I must try to write one to you, and I will make it plain indeed, that you may understand every word in it, and I hope this will please you. I was sorry that you have lost your father, and left in a destitute state, and I am also. It is great concern to me, to see that you are too young to love a dear father.”

“I sincerely hope, God will be a great friend and father to you, and your brothers and sisters. You will no more see him on earth till Christ come. If you are good, you would see him in heaven. If you were a child of God, he would hold you up in his arms, and carry you in his bosom, and would supply all your need from his own treasure. You should come to him, and he will not refuse you, because you are a little boy. You must pray to God, without using any foolish repetition, and he will grant you every blessing, that you need. You must fear him, and try to please him ; He is a blessed God, and is greatly to be feared. If these you would not do, you would be in a state of misery, and your soul would grow weak. Wisdom is more excellent than gold. I hope you will study hard to cultivate your mind. ‘If thou seekest wisdom ~~as~~ silver, and search for her, as for hid treasure, thou shalt then understand the fear of the Lord, and find the knowledge of God.’ May God let your soul be illuminated, to comprehend all these words, and I hope the Heavenly Father will guide your feet to his own path of righteousness. Farewell, my dear cousin. May God be with you, and your brothers, and sisters, and mother ; and I leave you in most merciful hands, and pray, that he may guard you from all temptation. I remain your loving cousin.”*

* Letter of a Pupil in the Edinburgh Report, 1823, pages 53, 54.

(4) *The uneducated Deaf-Mute cannot join in either vocal or audible acts of devotion.*

“ They are incapable of joining in the audible acts of devotion. A family assembled at prayer is a phenomenon to them. A society of the faithful congregated in a church, is a still greater wonder, they hear nothing. From their other senses, however perfect, they can derive no adequate idea of God.”*

(5) *Natural affectionateness of the Deaf and Dumb.*


The Deaf and Dumb have hearts, that are singularly affectionate : I remember once visiting, while on the Continent, a Deaf and Dumb School, at Milan, under the worthy Abbate Carlo De Bonis. One of the Pupils gave me, when parting, his copy of the manual alphabet, engraved by himself, begging me to present it, on my return to Ireland, to the Institution here, for his fellows in misfortune. They all bade me farewell, with the warmest assurances of friendship and kindness, and as I left them all kissed my hand with eagerness. Indeed, I needed not this to teach me, that they have the most sincere and warm affections. They said, they hoped to see me again. This I told them could never be in this world, but that I hoped I might meet them all in joy, before the judgment seat of God. May that day be the everlasting renewal of an acquaintance, that was but as of a wayfaring man, that turneth aside, to tarry for a day, and of a friendship, that was severed almost as soon as formed. “ Oh ! stay with me as many days as you have hairs upon your head,” was the expression of a child, at another school, to his friend.

* A Discourse, &c. by Hon. Samuel L. Mitchill, M. D. New-York, 1818, 8vo, p. 20.

CHAPTER VII.

CONTRAST OF THE DEATH-BED OF THE UNEDUCATED DEAF
AND DUMB.

BUT it is the death of the uneducated Deaf and Dumb, that exhibits the real character of all his miseries ; and shows us the true estimate we should form, both of his possessions and his wants. I would willingly spare both you and myself this scene, but that the sketch would be imperfect without it. A part of this portrait I paint from nature. I have visited the sick chamber, and stood by the couch of death of the unenlightened Deaf and Dumb. View him now, in the last closing scene of his life, behold him on his death-bed ! See him exhausted by disease, and agonized by pain, yet still solitary and alone ; no kind consoling friends to soothe his anguish, no promise of a future life to suggest even a hope of better prospects. He has lost all power of expressing his thoughts ; his eyes are too dull and heavy, with the sleep of death, to tell his meaning ; glassy, sunk, and motionless, where is now the fire that once animated them ? A single glance of them once flashed light, a single turn



of them once spake his will. Where is now that ethereal spirit, that seemed to dwell within their magic circles? He has lost all power of expressing his feelings; every means is gone, of telling what he endures, of communicating what he fears; the only poor imperfect language of signs that he possessed, has failed him at his utmost need; his hands are too feeble to point out his wants, his fingers are too weak to indicate his wishes. Where is now that lively figurative eloquence of gesture, with which he once explained, and even embellished his meaning? He has lost all power of expressing his sufferings; his mind is distracted by anxieties, but he has no means of unburthening it; his soul is in slavish bondage, through the fear of death, and he has no power, and knows of none, that can release it. He sees that he is shortly to be parted from all, that he either loved or valued, and he thinks it will be for ever; he knows that he is going to be "a companion and fellow-lodger with the worm," and he has never been supplied with the hope of the Gospel, that his sleep shall not be eternal, but that he shall assuredly rise again.

Consider this description, and tell me, though it be painful and distressing, is it not therefore the more true? Though I were to speak with the tongues of men and of angels, words would fail me still, to give it all its full effect. Contemplate this picture, and say, though it be gloomy

and horrid, are its outlines not therefore the more correct? Though my pencil were thrice dyed in the tints of midnight, still would its hue be too faint, to paint it in all its sombreness of character, and give it all its deepened depth of interminable shade.

He suffers all the pains and penalties of to-day, but he knows of no to-morrow; he feels nothing of the Christian's hope, he experiences nought of the Christian's joy; he receives none of the Christian's support, he participates not in the Christian's triumph. He feels within his heart, "the sting of death," and his body croucheth under the victory of the grave;" but he has never heard of Him, who, "triumphing over both, upon his cross, brought life and immortality to light by the Gospel." He was never told even the name of Him, who "created man for glory and honour." He is "without GOD in the world." He is not a believer in Christ, he never even saw the word, JESUS; he "has no hope in his death," he never even suspected that there might be a Saviour! He knows of no being "into whose hands he can commend his spirit."

" Oh, if ever thou hast felt another's pain,
If ever, when he sighed, has sigh'd again;
If ever on thy eyelids stood the tear
That pity had engender'd; drop one here."

COWPER'S *HOPE*.

His lips move, but alas ! it is not in language ; his voice is heard at length, but ah ! it is not in speech ; no, it was only the last convulsive quivering motion of expiring life, which played in languid, and yet terrific expressiveness upon his countenance ; no, it was only the last wild groan of that unsufferable excess of pain ; the dissonant note, of that jarring vibration of mental and corporeal agony ; which burst “ the silver cord of life ” asunder.

“ Oh ! that cry did knock against my very heart,
Poor soul ! he perished.”

SHAKESPEARE'S *TEMPEST*.

I will not longer look upon that face ; I must not ever hear that cry again.(1)

Thus, clouds dwell around the fate of the untaught Deaf, in childhood ; the raven wings of darkness hover over his youth ; midnight spreads her sablest canopy of shade over his declining years ; all blotting out every prospect of the future, that could cheer or animate his spirits, and obliterating every hope that could soothe, or solace, or support him. Thus sinks his Spirit into unconsciousness, whilst, like the fading flash of lightning, that with feeble light illuminates the circle of the heavens, after a tempestuous darksome day of thunder-storms and clouds, the last tremulous glance of passing life for an instant shone within his eyelids.

NOTES AND ILLUSTRATIONS TO CHAPTER VII.

(1) *Deaf and Dumb Man about to be buried alive :
Effects of too sudden burial.*

A letter from Pau in the Lower Pyrenees, dated January 15, states, that "an event as awful, as it is deplorable, took place in our town on Wednesday last. A man still living was about to receive the rites of sepulture ; they were carrying him towards his last home, when they thought they heard some noise in the coffin like groaning. The persons carrying the body became alarmed, and the whole party re-entered the church precipitately. After some moments of hesitation the coffin was opened, and to the great horror of all present, they beheld in that last asylum of the dead, a man who yet exhibited signs of life. While astonishment and pity held all minds in suspense, the unfortunate man almost in a state of absolute nudity, lay extended on a bier, and exposed within the nave of the church to the excessive coldness of the season, and struggled against that death which seemed to claim the prey, that was ready to escape from him. At a picture so heart-rending, to their first stupefaction succeeded an anxious desire to snatch the unfortunate man from the danger which threatened him. He was carried to a neighbouring house where every attention was paid him, but too late, for he quietly died some hours afterwards. The man was Deaf and Dumb from his birth, but showed

much intelligence. He had got intoxicated, it seems, with brandy at supper, and was conveyed home insensible. His relations becoming alarmed, sent for a physician, but the potion that he administered had no effect, and about two o'clock in the morning, as his limbs were rigid and cold, and he showed no signs of life, they doubted not that he was dead. His funeral took place about four in the afternoon of the same day. This painful event it is hoped will prevent such precipitation in future.”*

* Extracted from the Newspapers of the day.

CHAPTER VIII.

IMPOSSIBILITY OF THE UNEDUCATED DEAF AND DUMB EVER SURMOUNTING THEIR PECULIAR DISABILITIES, WITHOUT INSTRUCTION.

YET, some say, “do not educate him,” and more say, “we will give no aid, to teach him.” Oh! wherefore not educate him? Wherefore not open wide to him the portals of instruction, and spread before his view, in the sanctuary of God, the pages of His Gospel? That, that is the sufficient remedy for all his evils; his sure support, under the depressions of the afflictive will of him, who, in the midst of his severest dispensations, never fails to remember mercy; and often makes these, the veriest occasions of its brightest display, as well as the most efficient means of calling forth the energetic charities of his children. Why not educate the Deaf and Dumb? Teach him, that though all he sees is fugitive and passing, there are unseen realities, which are stable and unchanging. Teach him, that though every flower, which blooms only in this wilderness, withers soon upon its stalk, and all the graceful-

ness of its appearance fades and falls beneath his gaze; yet there is an unfading flower, which blossoms in perpetual efflorescence in the Paradise of God, which he may one day pluck for himself; whose fragrance, pure and unmixed, and refreshing, his spirit shall ever inhale, in its blessedness. Teach him, that though every fruit in this world, which grows not upon that "true vine, whose husbandman is the Omnipotent Father," is full of nought but "dust and ashes," or though sweet to the taste is cloying to the appetite; yet "on either side of the pure river of living water, clear as crystal, which proceedeth out of the throne of God, and of the Lamb, there is a tree of life, which yields her fruit anew, every month, and whose leaves are for the healing of the nations." Then indeed will he submit, with patient resignation, to the temporary dispensation of the merciful providence, that afflicts him. Then will he forget all his sorrows, and live only to happiness and heaven. Then will his fate be like the moon, in her nativity; when all darkness upon the side, that looks towards earth, it is all light, upon that face, which smiles beneath the beaming eye of heaven. Thus, with his back turned upon all the frowning features of this world, and his full steady gaze fixed upon the glorious light, which rolls above him, the complexion of his fate will glow in brightness, his countenance will shine in celestial joy, and in

purity of pleasure, reflect the beams back unto their source.

What ! leave fellow-creatures, born like ourselves for eternity ; destined, we trust, as children of the resurrection, to be immortal as the angels of God, and as the spirits of light, imperishable ; unpitied and forlorn, to their melancholy lot of ignorance, and privation of even the least of life's commonest bounties, which we enjoy in rich profusion ; untaught in all that renders existence lovely, uninformed of that, which alone can spoil death of its power to hurt !

“ Beyond the grave, with hope sublime,
Destin'd a nobler course to run,
In their career, the end of time
Is but eternity begun.”

BENSON'S *MORNI*.

What ! consign such, through all life's space, from feeble infancy to feeble age, to the dejecting supposition, that this earth, mutilated as it now appears, and defaced by sin, is their only portion ; and permit them ever to groan, in servile dread of an abhorred annihilation, unrelieved by the knowledge, that there shall be “ a new earth, under a new heaven,” from which, imperfection, and decay, and fear, and sadness, shall be utterly excluded, never more to intrude upon its blessed habitants.

What ! after erecting an Institution for their relief, leave nine-tenths of them, year after year,

lying in the very porch of this pool of mercy, waiting for the moving of the waters, though we “know that they have now been a long time in that case,” impotent from physical disabilities, in intellectual imbecility, and almost mental death, in moral misarrangement, and spiritual barrenness. The angel of humanity has descended, at this time, in our sight, to the troubling of these waters. Let us look to it, as we expect to have to give account, that we help to make these benefits of heaven available to those who have no power of their own to use them, nor even knowledge of their blessed influence.

How should the uneducated mute feel aught of his responsibility to God,⁽¹⁾ when he never even received a hint of His first “creating man upright,” and then giving him a law, after he had sinned, and “sought out many inventions!” How should he ever think of the Book of Life, who knows not one letter of the Book of Revelation! How should he suspect that the judgment will sit, and the books be opened; and the dead, small and great, stand before God, to be judged according to what is written therein; who never knew, even by tradition, of any written law, or was told of any of its awful sanctions! Teach him to read the words of Scripture, and he will soon perceive, that man’s praise or blame is not his rule of duty. Conduct him to Sinai’s Mount, and he must learn, that he is amenable to an un-

seen tribunal. Lead him before the Judge of quick and dead, and open to his view the records of His decisions ; and he will at once behold, that like the rod of the Physiognotrace-machine is the stylus, with which the heavenly historian, the faithful and true witness, writes his story in the book of God ; while the larger limb is passing, in commensurate outline, over the lineaments of his life, the other is marking, in small, indeed, but distinctly traced and indelibly impressed characters, in the tablets of Heaven's record, the features of his fate, the profile of his everlasting destiny.

How should the untaught Deaf and Dumb know those things, of which he who was once " a teacher in Israel " was ignorant !⁽²⁾ That which is born of the flesh, he sees, is flesh ; but who ever told him of a spirit ? All that liveth dies, he observes ; and what should lead him to think, that it still exists ? All that dies, corrupteth in his view ; and what should induce him to expect, that it shall live again, who never saw the grave open, and its inmates rise ;⁽³⁾ and never heard, that any one had burst the bonds of the grave, without ever seeing corruption ; because it was impossible, that he should have been holden by them ? Will natural reason be sufficient to teach him the very reverse of what every rational argument, derived from what passes before his eyes, impresses upon his mind ; that man dies, and

in dying, ceases to exist? This is their universal creed. Surely, what the highest merely human reason failed to teach the heathen sages, its lesser degrees cannot teach the Deaf, who have not, as traditionary, either language or revelation, like them, to excite, or direct, or instruct, or illuminate their suspicions of the existence of an "UNKNOWN GOD." In this night of time, they indeed sit in the shadow of death; and whatever rays mere natural reason may emit, they are only casual and fickle; their blaze may sometimes illuminate enough, to make the darkness more visible; but they are unsteady and cheerless. They are only like the fitful flickerings of the Northern Aurora, gleaming meteorous across the face of midnight; starting sudden out of darkness, it streams upwards through the heavens; corruscating wildly in brightness, it lightens for a time; but its life is only for an instant, and it vanisheth, even while we gaze at it. With such a light, man can neither guide his own footsteps, nor read the works of creation; he can neither see the hand of God's power, nor follow the march of his mercy.

How should the untaught Deaf and Dumb, (who are in every country as foreigners,⁽⁴⁾ using a peculiar language of their own,⁽⁵⁾ which scarcely any of its inhabitants understand,) be capable of learning the tongue spoken and heard, or written, by those around them, when they

can neither speak, nor hear, nor write, nor read their own language? How should others teach them, who have never studied their language; which is not speech, but signs, not a tongue, but gestures. It has no printed characters; no types ever were, or perhaps can be made to express it; its constituents are not letters, but movements of the hands, which cannot be imitated: its composition is not of words, but of transitory actions,(6) which cannot be painted; its grammar exists not, except in the individual's mind; its syntax is only to be found in his associated ideas; its rhetoric only in the expression of his physiognomy. The arts of writing and of engraving have no reference to it.(7) You may open wide, before his eyes, even the volume of the Scriptures; but to him it appears merely a collection of unmeaning lines; even the awful name of GOD in it suggests to him no idea, but that of three blots upon the paper!(8) To him, it ever must be as a sealed book, unless first taught systematically, in an appropriate School, the letters, words, phrases, idioms and grammar of the (English) language, in which it is written. Send him there, to be taught that language; and join with the conductors of the Institution for this purpose, in prayer to God, that while learning the letter of Scripture, he may also be taught, by the Spirit, in its spirit; so that all may know Him. Then, indeed, the light of revelation may arise

upon him, like the steady, lucid splendor of the heavenly Southern Cross, that shineth brightly through the livelong darkness, but shineth most brightly at midnight. This light, indeed, is the joy of the stranger and pilgrim upon earth ; this truly is the wretch's consolation ; this is the returning truant's friend ; this is the homeless wanderer's guide. Tempest-tost until now and driven devious, on the ocean of life ; like a trembling mariner, he will look upward to the sky, and ever seeing there its peaceful radiance in the heavens, will rejoice in the omen of that light. As an humble Christian, too, he may look at it with an eye beaming with hope, and glistening with the luminous tears of penitence and of gratitude ; while he is reminded of Him, who died upon the cross, that he might live. Like that beauteous constellation, too, the glory of the heaven's antarctic hemisphere, this light, that revelation can pour upon his sight, is not occasional in its appearance, not accidental in its visits ; with clear and steady flame, throughout the year, at every closing eve it burneth. An envious stormy cloud, raised by the Prince of the power of the air, may sometimes shroud it from his earthly view, a misty veil may sometimes hide it from the gaze of sinful man ; but above these clouds, and beyond those storms, in the empyreal heaven, it shall still burn bright and pure, all its kindred stars rejoicing in it with singing, all the

sons of God shouting in its applause! Nought shall hide it finally from his eye, but the rising of that sun, which shall never set; in whose original and underived light, all the shining lamps of time's firmament shall be absorbed and extinguished.

Oh! give to the Deaf and Dumb this light of revelation, and then he will not shrink or shudder, even in the last tremendous midnight of created nature. Then, truly, though the heavens, being on fire, shall be dissolved, and pass away with a roaring noise; though the strong pillars of the solid earth shall rock to and fro, beneath his feet; though the light spray of a liquefied world, lashed into fury, by the out-poured final tempest of God's uttermost wrath, shall sparkle luridly, in the red glare of the last lightning's flash; though round far roll, and echo, and rebound, the Almighty's awful voice, in the loud, harsh, hoarse, crashing, turbulent thunder!

“ Hope, undismay'd, shall on the ruin smile,
And light her torch at Nature's funeral pile.”

CAMPBELL'S *PLEASURES OF HOPE*.

NOTES AND ILLUSTRATIONS TO CHAPTER VIII.

1. *An educated Mute's reflections on the Omniscience of God.*

The following shows, how well the Deaf and Dumb may be educated, in this respect :

“ God can see all, every thing, at a great distance. Whenever we try to go to every place, God can see us, but we cannot escape from the sight of God. The eye of him is knowledge ; his thoughts are very boundless. Every creature, who sleeps in quiet, cannot deliver himself out of dangerous things, but the eye of God, who never sleeps, sees in all dark places ; he always watches over us ; he sees every where, in all places, by night, as well as in the light of the day ; at this we are astonished, for his eye is open, from everlasting to everlasting. The eye of him is piercing through our thoughts, hearts, and actions. His government of all things, and of the earth and heaven, is very powerful, for ever ; but he is kind and merciful to us, and does us good ; therefore, we should be grateful and thankful to him.”*

(2) *Philosophical curiosity of the Education of the Deaf and Dumb.*

“ The instruction of the Deaf and Dumb, if properly conducted, has a tendency to give important aid to many re-

* Sixth Report of the American Asylum, at Hartford, Connecticut, 1822, p. 10. “Specimens of original composition by the pupils, &c. &c.”

searches of the philanthropist, the philosopher, and the divine. The philanthropist and the philosopher are deeply interested in the business of education. The cultivation of the human mind is paramount to all other pursuits, inasmuch as spirit is superior to matter, and eternity to time. Youth is the season, in which the powers of the mind begin to develop themselves, and *language*, the grand instrument, by which this development is to take place. Now it is beyond all doubt, that great improvement has been made in the mode of instructing children, in the use and powers of language. To what extent these improvements may *yet* be carried, time alone can determine. The very singular condition, in which the minds of the Deaf and Dumb are placed, and the peculiar means, which are necessarily employed in their instruction, may furnish opportunities for observation and experiment, and for the establishment of principles, with regard to the education of youth, which will not be without essential service to their general application. How much light, also, may in this way be thrown upon what are supposed to be the *original truths*, felt and recognised to be such, by the mind, without any *reasoning process*. Many speculations, too, which now are obscure and unsettled, respecting the faculties of the human mind, may be rendered more clear and satisfactory. How many questions, also, may be solved, concerning the capability of man to originate, *of himself*, ideas of the existence of a God, and of a future state; or admitting his capacity to do this, whether, as a *matter of fact*, he ever would do it; what discoveries may be made, respecting the *original notions* of right and wrong, the obligations of conscience, and indeed, most of the similar topics, connected with the moral sense. These hints are sufficient to show, that, aside from the leading and more important uses of giving instruction to the Deaf and Dumb, their education might be made to subserve the general cause of humanity, and of correct philosophy and theology.”*

* Sermon at the opening of the Connecticut Asylum, by Rev. Thomas H. Gallaudet, p. 6.

(3) *An educated Mute's account of her former ideas, as to death and its effects.*

"What did you formerly think, when you saw a person die?"

"I formerly thought a person died, and he was deceitful to die. I talked with my sister Sally, (also Deaf and Dumb) about him. We true thought he buried alive, and also cried (that) the people did not hear him, and also (he) did not eat the meat and drink the water, the people did not come there, and also did not dig the ground. He was very hungry and angry, to rise from the grave in the midnight. I wondered at him, who did not rise from the grave, for a few days."*

(4) *The Abbè Sicard's supposition of the possible existence of a Deaf and Dumb Nation.*

Sicard had said, in one of his books—

"May there not exist, in some corner of the world, an entire people of Deaf and Dumb? Well, suppose these individuals were so degraded, do you think, that they would remain without communication, and without intelligence? They would have, without any manner of doubt, a language of signs, and possibly, more rich than our own; it would be, certainly, unequivocal, always the faithful picture of the affections of the soul; and then, what should hinder them from being civilized? Why should they not have laws, a government, a police, very probably less involved in obscurity than our own."

(5) *On the Language of Signs, used by the North American Indians.*

A newspaper, some years after the above publication, mentioned under the head, "Silent Nation," that, "at a lecture, given by Sicard, at the Deaf and Dumb Institution, in Paris, he had mentioned the discovery of a nation, in the northern

* Answer by Miss Eliza Morrison, aged 19. Tenth Report of the American Asylum, at Hartford, 1820, p. 19, 20.

parts of America, who had no language but of signs, which they used, like the Deaf and Dumb, for expression. A remarkable circumstance is, that the signs, employed by this silent race, are nearly similar to those, used by the Deaf and Dumb, or devised by the Abbès De L'Epée and Sicard, in the instruction of their pupils." This was an exaggeration ;

But the following " Observations on the Language of Signs, read before the New-York Lyceum of Natural History, on the 23d June, 1823, by Samuel Akerly, M.D." state the facts, on which probably this Report was founded.

" Mr. President, and Gentlemen of the Lyceum ; in compliance with the duty, which you have assigned to me, for this evening, I was about to continue the inquiry, in relation to that class of animals, called *Zoophytes*, which I commenced at a former meeting ; but as my attention has been forcibly arrested by that part of Major Long's Expedition to the Rocky Mountains, which treats of the *language of signs*, employed by the Aborigines of our western territory, I beg you will indulge me in some observations, on a subject, which may appear foreign to the objects of the Lyceum of Natural History. It may, however, be considered as a branch of Anthropology, and accordingly, within the views of the Society ; and if we adopt the maxim,

‘ Nihil humani a me alienum puto,’

then I shall not be accused of travelling out of the record, where there are so many other topics, connected with the natural sciences, demanding the attention of its votaries.

" The elucidation of a sign language is peculiarly attracting to me, as connected with the interests of the Institution in this city, for the instruction of the Deaf and Dumb, over which I have a superintending care. I therefore hope to fix your attention, for a few minutes, on a subject, which, although novel in this Society, may be made agreeable, and I hope, interesting to its members.

" The Indians, Tartars, or Aboriginal inhabitants of the country, west of the Mississippi, consist of different nations or tribes, speaking several different languages, or dialects of

the same language. Some of these tribes have stationary villages or settlements, while others wander about the country, resting in their skin tents or lodges, and following the herds of bisons or buffaloes, upon which they principally depend for support. These tribes are not able to hold communication with each other by spoken language, but this difficulty is overcome by their having adopted a language of signs, which they all understand, and by means of which the different tribes hold converse, without speaking.

“ This circumstance may be considered as something novel in the history of man ; for although temporary signs have been occasionally resorted to, by travellers and voyagers, where spoken language was inadequate, yet we know of no nation, tribe, or class of human beings, possessed of the faculty of speech, besides the Indians of this country, who have adopted any thing like a system of signs, by which they could freely express their ideas.

“ Philosophers have discussed the subject of a universal language, but have failed to invent one ; while the savages of America have adopted the only one, which can possibly become universal. The language of signs is so true to nature, that the Deaf and Dumb, from different parts of the globe, will immediately, on meeting, understand each other. Their language, however, in an uncultivated state, is limited to the expression of their immediate wants, and the few ideas, which they have acquired by their silent intercourse with their fellow-beings. As this manner of expressing their thoughts has arisen from necessity, it is surprising to me, how the Indians have adopted a similar language, when the intercourse between nations, of different tongues, is most usually carried on by interpreters of spoken language.

“ If we examine the signs, employed by the Indians, it will be found, that some are peculiar, and arise from their savage customs, and are not so universal as sign language in general ; but others are natural, and universally applicable, and are the same as those employed in the Schools for the Deaf and Dumb, after the method of the celebrated Abbè Sicard.

“ In comparing a few of these signs, it will be seen wherein they agree. Among them is found the sign for *truth*.

“ *Truth*, in spoken language, is a representation of the real state of things, or an exactness in words, conformable to reality.

“ In the language of signs, *truth* is represented by words passing from the mouth, in a straight line, without deviation. This is natural and universal ; it is the same as was adopted by the Abbè Sicard, and is used in the Schools for the Deaf and Dumb, in the United States. It is thus described in Major Long's Expedition, as practised by the Indians :

“ ‘ *Truth*. The fore-finger passed, in the attitude of pointing, from the mouth forward, in a line curving a little upward, the other fingers being carefully closed.’

“ A *lie*, on the other hand, is a departure from rectitude, a deviation from that straight course, which inculcates truth. The Indians represent a lie by the following signs :

“ ‘ *Lie*. The fore and middle fingers extended, passed two or three times from the mouth forward ; they are joined at the mouth, but separate, as they depart from it, indicating that the words go in different directions.’

“ This sign is true to nature, and radically correct, though, in the instruction of Deaf-Mutes, we simplify the sign, by the fore-finger, passed from the mouth, obliquely or sideways, indicating a departure from the correct course.

“ ‘ *House or Lodge*. Two hands are reared together, in the form of the roof of a house, the ends of the fingers upward.’

“ This sign is true and natural, though we add to it, by placing the ends of the fingers on each other, before they are elevated in the position of the roof, to indicate the stories of which a house in civilised life is composed.

“ ‘ *Entering a House or Lodge*. The left hand is held with the back upward, and the right hand, also with the back up, is passed in a curvilinear direction, down under the other, so as to rub against its palm, then up on the other side of it. The left hand here represents the low door of the skin lodge, and the right, the man stooping down to pass in.’

“ This sign, though peculiar, is natural, as respects the mode of living of the Indians, but is not universally applicable. It corresponds with the sign for the preposition *under*.

“ The sign for an object discovered, as distinguished from the simple act of seeing, is made by the aborigines, with much nicety and precision, and may, with propriety, be adopted in a universal language.

“ ‘ *Seeing*. The fore-finger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.’

“ ‘ *Seen or discovered*. The sign of a man or other animal is made, after which, the finger is pointed towards and approaching to your own eye ; it is the preceding sign reversed.’

“ The Indian sign for a *man*, is a finger held vertically, which differs from the Deaf and Dumb sign. Their sign for a *bison*, is the same as the Deaf and Dumb sign for a cow, viz.—

“ ‘ The two fore-fingers are placed near the ears, projecting so as to represent the horns of the animal.’

“ Now when a party of Indians are out on a hunting, or warlike expedition, they may *discover* a man, the scout of a hostile party, or a herd of buffaloes. The sign for *discovery*, in such a case, will be different from that of the simple act of seeing.

“ In general, we cast our eyes upon an object with indifference, and in seeing, simply distinguish a man from an animal, a tree from a shrub, a house from a barn ; or we determine the relative shape, size, or distance of an object. This is done by the *coup d’œil*, and therefore the act of seeing, in the universal language of signs, is to direct the finger from the eyes to the object.

“ But when we discover an object, we look and look again, and then, in the true natural language of signs, it comes to our eyes, as the Indians have correctly represented it, because we have repeatedly directed the eyes to the spot, where the discovery is made, and not seeing it the first, second, or third time, the object clearly comes to our eyes, and hence

the distinction between *sight* and *discovery*, is founded in the universality of sign language. For instance—

“ Suppose a mineral is presented to this Society, and laid upon the table. I cast my eyes upon it, and simply *see* it, without marking its distinguishing characteristics. I look at it again, and observe it as in earthy mineral. It is brought nearer, and I see it is limestone ; and upon taking it up, to see more particularly, I find it to be granular limestone, or white marble of the primitive kind ; and I soon become convinced, that I have correctly determined its geological character, by turning it over, when I *discover* in its fracture, a small nodule of quartz, and a fine chrystal of tremolite. Thus the discovery is *brought to light*, and is directed to my external vision, and is thence conveyed to the intellectual sight, where it is retained after the object is removed.

“ Again, when the Indians are in search of game, as before observed, it is easy to imagine how, in the *discovery* of a herd of deer, or bisons, or a war party of an enemy, the objects come to the visual organ, and hence arises the proper characteristic sign, which is natural and universal. In these instances, the sight is constantly in operation, and yet hours and days may pass, without seeing any thing interesting to them ; but suddenly a *discovery* is made of game, or of an enemy from behind a hill, a tree, or out of a ravine, whither the eyes had before been frequently directed. Thus, too, we see the object strikes the eye, and as it were emerges from obscurity, and gives the true and characteristic distinction, in the language of signs, between *seeing* and *discovering*.

“ To *see*, is a radical word in sign language ; from which may be derived the words, to *look*, to *gaze*, to *behold*, as well as to *discover*. These are all sensible actions of the visual organs, or in the language of Sicard,* ‘ operations of the organic eye ;’ and he defines them thus—

* Theorie des signes.

“ ‘ To see, is a simple sensible action, to see.
 To look, is a double do. to see, see.
 To gaze, is a triple do. to see, see, see.
 To behold, is a quadruple do. to see, see, see, see.
 To discover, is a quintuple do. to see, see, see, see, see.’

“ Hence we easily derive the natural signs, to express the ideas conveyed by these words. To *look*, is a repetition of seeing, with intention *to seek or search for* an object, and the action is accordingly more intense than simple sight, and its sign is represented by a repetition of the sign of seeing.

“ To *gaze*, is a still more eager or earnest operation of sight, than looking, and its definition is a triple sight, but the sign of seeing need not be used, since the action is to be made apparent by the expression of the countenance ; to gaze, to look intently. There are several modifications of this action, as to gaze from ignorance, to gaze with inquiry, to gaze with astonishment, to gaze with admiration, to gaze with horror. To stare, is also a manner of gazing, and is that impudent action of the eyes, by which a modest person is put out of countenance.

“ To *behold*, will have a different sign signification, when considered as an interjection, or a verb. When an interjection, it will be expressed by a sudden emotion, followed by an intent gaze of inquiry, which settles into the action of the verb, *to behold*, in which you see, see, see, see, without being satisfied, inasmuch as you come to no conclusion, nor make any discovery.

“ To *view*, is another operation of sight, by which we survey an object on all sides, and examine it with care, to obtain a correct idea of its shape, size, use, &c. The sign expression is, therefore, a compound action, as we look steadfastly at the object, while we move about or near to it, to satisfy our curiosity in its examination.

“ The signs for *eating*, *drinking*, and *sleeping*, are naturally and universally the same, and cannot be mistaken. They are thus described in the account of the Expedition :

“ ‘ *Eating*.—The fingers and thumbs are brought together,

in opposition to each other, and passed to and from the mouth, four or five times, within the distance of three or four inches of it, to imitate the action of food passing to the mouth.'

" '*Drinking, or water.*—The hand is partially clenched, so as to have something of a cup-shape, and the opening between the thumb and finger is raised to the mouth, as in the act of drinking. If the idea of water is only to be conveyed, the hand does not stop at the mouth, but is continued above it.'

" '*Night, or sleeping.*—The head, with the eyes closed, is laterally inclined for a moment upon the hand. As many times as this is repeated, so many nights are indicated ; very frequently the sign of the sun is traced over the heavens, from east to west, to indicate the lapse of a day, and precedes the motion.'

" In the work, from which the preceding signs are taken, no other divisions of time are explained, except different periods of day, by the passage of the sun through an arch in the heavens, under the word sun, in which, the fore-finger and thumb are brought together at the tip, so as to form a circle, and held up towards the sun's track.

" In the School for the Deaf and Dumb, we distinguish the periods of a year, the seasons, a month, a week, a day, a night, and parts of a day or night, as dawn, sunrise, morning, noon, evening, midnight. A year may be represented by a great circle in the air, indicating a revolution of the earth about the sun ; but this sign is rather philosophical than natural. It may more naturally be represented, by tracing with the finger, the course of the sun's declination from the summer to the winter solstice, and back again. But that which is easiest understood, and the most natural, is by the sign for one hot and one cold season.

" Spring is represented by the springing up of the grass, and the expanding of blossoms ; summer, by the heat ; autumn, by the ripening of fruits ; and winter by the cold."

A week is represented by seven days ; or the hands placed together before the breast, in the attitude of prayer, indicating the return of the Sabbath.

To indicate a day, the left arm is bent, and held before the body, to represent the horizon, and a semicircle is traced above it, beginning at the elbow, and ending at the hand. An artificial horizon being formed, it is easy to designate the parts of the day, by showing where the sun would be at such periods, as dawn, sunrise, morning, noon, afternoon, sunset, evening, night, midnight.

The sign for a month is one moon, and the Indians use the correct natural sign.

“*Moon.*—The thumb and finger open, are elevated towards the right ear.” *Dunbar's Essay. Transactions of the American Philosophical Society.*

The Indian sign for *good*, for *death*, and *pretty*, are nearly the same as those of the Deaf-Mute.

“*Good.*—The hand held horizontally, back upwards, describes with the arm a horizontal curve outwards.”

“*Death.*—By throwing the fore-finger from the perpendicular, into a horizontal position towards the earth, with the back downwards.”

“*Pretty.*—The fingers and thumb so opposed, as to form a curve, are passed over the face nearly touching it, from the forehead to the chin, then add the sign of good.”

The signs for *theft*, *exchange*, *riding on horseback*, *fish*, *be quiet*, *fool*, and *snake*, are the same as those employed in the tuition of the Deaf and Dumb.

“*Theft.*—The left fore-arm is held horizontally a little forward or across the body, and the right hand passing under it, with a quick motion, seems to grasp something, and is suddenly withdrawn.”

“*Exchange.*—The two fore-fingers are extended perpendicularly, and the hands are then passed by each other, transversely, in front of the breast, so as nearly to exchange positions.”

“*Riding on Horseback.*—The index and middle finger of the right hand, are straddled over the left index finger, re-

pretending the rider and horse; these are then jolted forward, to represent the trotting motion of the horse."

"*Be quiet*,—or be not alarmed; or have patience. The palm of the hand is held towards the person.

"*Fish*.—Hold the upper edge of the hand horizontally, and agitate it in the manner of a fan, but more rapidly, in imitation of the motion of the tail of the fish."

"*Fool*.—The finger is pointed to the forehead, and the hand is then held vertically above the head, and rotated on the wrist two or three times."

"*Snake*.—The fore-finger is extended horizontally, and passed along forward in a serpentine line. This is also used to indicate the Snake nation of Indians."

The Indian sign for a *Squaw* is natural, but would not answer for a universal sign for a woman; it is, however, applicable to the general habits of the natives west of the Mississippi.

"*Squaw*.—The hands are passed from the top down each side of the head, indicating the parting of the hair on the top, and its flowing down each side."

Perhaps the characteristic of long hair, peculiar to women, would form as universal a sign for a female, as any that could be adopted; or the other sign, extracted from Mr. Dunbar's Essay, viz.—

"*Woman*.—The finger and thumb of the right hand partly open, and placed as if laying hold of the breast or nipple."

The Abbè Sicard, however, has a sign for a woman, taken from the hat-string, as it passes from the hat to the chin, where it is tied. This sign is simplified, and the hand is drawn on one side of the face only, and then elevated to a proper size for a woman, and a less for a girl.

A man is designated, by touching the fore part of the hat, and then placing the hand at the proper height. The same sign is used for a boy, with the hand less elevated.

The sign for *brother* is compounded of the sign for a man, and that of *equality* or *the same*.

Sister is also compounded of the sign for a woman, and the sign for *the same*. The latter sign is natural and uni-

versal, and is employed alike by the Indians and the Deaf and Dumb. It is described as follows :

“ The same, or similar to what went before :—Place the two fore-fingers parallel to each other, and push them forward a little.”

The definition of a *brother*, in the language of the Deaf and Dumb, would then be, a man or boy, the same, or equal to myself, or of the same parents ; and a *sister*, a woman or girl, the same as myself, or of the same parents.

The Indians have expressed these relations to one another by signs, in a manner equally natural, and as intelligible, viz.

“ *Brother*.—The sign for a man, succeeded by placing the ends of the fore and middle fingers of one hand, together in the mouth.”

“ *Sister*.—The sign for a squaw, after which place the two fingers in the mouth, as for brother.”

These signs evidently mean the man or woman, the boy or girl, who have sucked as I have, and are analogous to the signs of the Deaf-Mute, for brother and sister, though somewhat different.

In the two excellent volumes of travels, entitled, ‘ Long’s Expedition to the Rocky Mountains,’ compiled by Dr. Edwin James, one of the party, is found a collection of 150 or more words, defined by signs, as used by the Indians. I have selected some of these for comment and comparison with the signs of the Deaf and Dumb. There are others that are natural and expressive, but I shall not go into any further examination at present, presuming that you have had enough of the subject for this evening. As, however, I have intended to enter into the subject of *sign language* in general, the remarks elicited by the foregoing must be reserved for a future occasion.

(^e) *On the Language of Signs, by a Deaf-Mute.*

“ The Language of Signs is the action of some members of the body with the arms, and the expression of the face, or the counterfeit of the feelings. The arms are subservient

to the Language of Signs. Had a person had no arms, the use of the signs would be very difficult for him. The expressions of the soul, or counterfeited feelings, are indispensable to the Language of Signs. If the expression of a real or false feeling were not used with the sign of a feeling, the sign would be unique. The signs generally resemble what is now in the mind. The signs, when used in conversation, have but few arrangements, but words must be in arrangement. The gestures are very easy to use in conversation, and are quicker than writing. I believe that speaking is quicker than they. These actions must be clear, and should be used according to the proceeding of the circumstances. The Language of Signs belongs to the Deaf and Dumb; and some persons who can hear and speak, converse by signs. The signs are the road of the ability of knowing a language of the tongue, to the Deaf and Dumb. They are necessary for the Deaf and Dumb to know. The Deaf and Dumb may acquire the ability of reading and writing the language of those, who can hear and speak, through the signs. The Deaf and Dumb understand the words, through the signs which a person makes, to express the words. Signs would be advantageous to persons. A person who can speak his own language, cannot speak another language of another. They can converse with each other by signs, and understand each other.*

(7) *On the possibility of making the Language of Signs capable of being printed and read, by an alphabet of Gestures and by Mimography.*

I am aware that Mr. A. Bebian, with whom I had the pleasure of being acquainted, while in Paris, has attempted

* Letter of a Pupil in the Sixth Report of the American Asylum, Hartford, Connecticut, 1822, p. 23.

to prove that the Language of Signs can be made legible, and be typographically expressed, in a species of Mimography, and that he has been for many years engaged in this attempt, but his success, even in the smallest degree, is extremely problematical, and indeed almost impossible ; and even if he does succeed, it can be only in a very small part of that natural Language of Signs, which is certainly in many parts inimitable by designs, or types.—See his ingenious Hints on this subject, pages 28, 40, and 66—77 of his ‘*Essai sur les Sourds-Muets, et sur le langage naturel ; ou Introduction a une classification naturelle des idées avec leur signes propres*, par A. Bebian, Paris. J. G. Dentu, Imprimeur libraire ; Rue des Petits Augustins, No. 5, (ancien Hotel de Persan,)’ 1817, 8vo, p. 150. He has since published a distinct work on the subject, called “*Mimographie, &c. &c.*”

(8) *An Educated Mute's Account of his ignorance of God and of the effects of Education.*

“ When I was at home, I knew one word, ‘God,’ but I did not know, what it meant, nor how the world was made, and my mind was very hard, and uncultivated, resembling the ground that is not ploughed, and I was perfectly ignorant. I thought then, that my mind would open when I was a man : but I was mistaken ; it would not have opened, if I had not come to school to be taught : I would have been ignorant and have known nothing that is proper, and no religion would have come toward me. I must study my Bible, till my life is departed, and I hope, God will please never to forsake me. I am greatly obliged to you, gentlemen, (the Committæ,) for your kindness, in conferring benefits on me, and my poor Deaf companions ; I feel very thankful for my education, and have felt much inclined, to commit it to memory. I ought to be thankful to God Almighty, for giving Mr. Kinniburgh ability and patience, to teach me and my companions, and for giving me wisdom and

instruction, that is very pleasant to my soul. If it be your pleasure, I wish to remain here, with Mr. K. as Assistant Teacher, as the term of my education is expired. I express much gratitude to him, for his kind treatment of me, and to you all, for your kind bounty: I am, Gentlemen, your obliged Servant,

“JOSEPH TURNER.

*“To the Committee of the Deaf and Dumb Institution.”**

* Report of the Edinburgh Institution, 1817, p. 71.

CHAPTER IX.

FACTS AND ANECDOTES, ILLUSTRATIVE OF THE NATURAL
MENTAL AND MORAL CONDITION OF THE UNEDUCATED
DEAF AND DUMB.

I WILL now prove by facts, every thing that I have said ; as a few extracts from the short and simple annals of the Deaf and Dumb will serve more effectually, than any number or weight of arguments, to show their excessive need of instruction, and its inappreciable benefits.

When travelling some years since in Switzerland, I visited a Deaf and Dumb School, at Yverdon, in the Pays de Vaud, where the master told me many interesting anecdotes, as to the history of the Pupils, under his care. With two of these, I was particularly struck, and do not hesitate, therefore, to record them here. As soon as the education of Mr. Naef's first pupil, Louis Charles, was sufficiently advanced, to enable him to receive direct religious instruction, relative to the truths contained in revelation, Mr. Naef took occasion, one day, to lead him to a knowledge of a future life. As soon as he seized this idea, (which ap-

peared to be perfectly new to him) and comprehended its full import, he started up and exclaimed ;—" Oh ! a present, je vais mourir content ; a present je sais, que je ne perirai point ; que je ne mourirai pas tout." Admirable words, sufficient to compensate a life, spent in the labour, necessary to prepare them for the reception of this glorious message of the redemption of the body ! Words, worthy of an immortal soul, hungering after angel's food, and thirsting for eternity ; that bursts at one bound into life and animation, from the lethargic slumber of ignorance, and an overbearing frightful dream of annihilation, at the moment of the flitting of the vital spark from this frail, perishable house of clay. Well sang the Poet,

" 'Tis immortality, 'tis that alone,
Amidst life's pains, abasements, emptiness
The soul can comfort, elevate, and fill."

Fearful indeed must be the gloom of that state, which is cheered by no prospect of release ; tremendous that frightful foreboding, of a return into nothingness, which we have seen to bear down the mind, and wither the spirits, and blacken all the sweet vision of life, among the uneducated Deaf and Dumb. Hence that utter and overwhelming dejection, which oppresses them in sickness, hence that instinctive and inconsolable terror, which we have seen seizing them at the approach, or even the very idea of death. There

can be no remedy for this in the pleasures of the world, for they are then fast fading from his view: there is no balm for this in the enjoyments of sin, for they are, (he then first sees,) “but for a season:” there shall be no medicine for this, in hope, for with him all hopes, true and false, terminate in the grave. Let infidels say what they will, man’s soul is athirst after immortality. Let sensualists argue as they like, the Scriptures alone give a remedy for all the evils of life and of death. Let the disputers of this world darken counsel, as they may, by words without knowledge; only in Revelation is a proof found, that man’s death is not an eternal sleep, and we neither have, nor need have, or can have any other. The Gospel alone gives a hope full of immortality, in Gilead there is indeed a physician, in Zion only there is salvation, on the Cross upon Cavalry is the sole Redeemer. Who would not illumine these dark spots, upon the face of the rational creation of God? Who would not lead to a knowledge of his laws, and of his promises, these most ignorant and wretched of Heathens? Who would not inform these creatures, unbelievers, who yet disbelieve not, because none ever preached to them the Gospel, none ever told them, that one Saviour died for them and for us, and that the Son of God arose again; that they might triumph in their release by death, and rejoice in their exchange of a fugitive scene of so-

journing, for the glorious city of the children of God ; and of an imperfect body, for one complete in every faculty and sense and member ; made like unto their Lord's glorified body, spiritual, heavenly, incorruptible.

If there be one pitying feeling in our breasts, for those who are mancipated to ignorance ; as surely shall these bondsmen be redeemed unto knowledge. As certainly as we feel a wish to be grateful to him, whose gift is immortality, and in whose favour is life, will we endeavour that these captives shall be liberated from their horrid anticipation of non-existence, and rejoice in hope of the glory that shall be revealed. If there be one spark of brotherly affection in our souls, for our kinsmen after the flesh in foreign climes, who walk in Pagan darkness and know no light, these our Heathen fellow-countrymen shall be conducted to see the day spring from on high that hath visited us. As truly as we believe the assertion of God, that Jesus died for their sins as well as for ours, so fervently should we ever pray, that through the instrumentality of an education in this Institution, they may be led by the teaching of the Holy Spirit, to know and feel that peace-giving message of unmerited mercy.

Oh ! you know not what it is to be ignorant of the Scriptures, or being too ignorant yourselves, you are careless that the Deaf and Dumb know them not, if you can help them and do it not.

You feel not what it is to be “without God in the world ;” or feeling it, you sin fearfully in leaving them untaught in revelation. Tell them at least that which God has told to you, and if any dare to say, they will deliberately leave them ignorant of themselves, of sin, and of salvation ; ask them who it was that said, “Go preach the Gospel to every creature,” and denounce against them, that “Wo be unto them if they preach not thus the Gospel!”

Another anecdote, with respect to this pupil at Yverdon, possesses an equal degree of interest. A man of a very profligate and immoral character in the town, with whom he had been acquainted, died shortly after the before-mentioned conversation, of a very rapid illness. The pupil asked his master, whether he thought he was gone to heaven or hell ? He answered, that it was impossible for him to say ; no man could judge his brother ; judgment belonged to the maker and master of us all ; that although he had been a very vicious and irreligious man all his life before, yet possibly he might, during his illness, have been awakened at the approach of eternity and of his final doom, to a sense of his sins, and might have repented and been turned to God, even though at the eleventh hour ; that perhaps, thus, he might have at last believed to the saving of his soul, being forgiven by God for Christ’s sake, and justified by grace through

faith, not of works as no man can boast. “ Ah! said the pupil, I do not like these perhapses; I will have no perhaps in a matter of such moment; I will not leave my salvation to a perhaps.” Well will it be for him, who puts not off to a more convenient season his own repentance; and leaves not his ceasing to do evil, and learning to do well to a future casualty, but flies in time to the refuge set before him in the Gospel, for the remission of sins that are past, and prays for God’s Holy Spirit to aid him in mortifying the deeds of the flesh, and living to the Spirit. Well it would be for each of us, if we would be content to learn from this decision of a Deaf and Dumb child, who reasoned so rightly, though but lately taught, that there is a resurrection of the just and of the unjust.

Perverted as we are by educated prejudices, and misled from the simplicity of the truth, as it is in Jesus Christ, (by the multiplicity of religious books that we read), we are not aware of the readiness, with which the Deaf and Dumb imbibe the instruction of the Scriptures, coming as it does to their minds, without any previous prejudice or tenet, believed or held sacred, to oppose, or corrupt, or warp its meaning. The Deaf and Dumb have, of course, sensuality to mislead them, as well as we; but they are in total ignorance of all human devices; they have, of course, spiritual darkness to blind them, by

nature, as we have ; but they are rather not led at all, than misled ; they stand still, in utter ignorance, not only of what is the path in which they should walk, but of there being any such path at all ; they are of course diseased, as we are, by sin, but they are bigotted to no palliatives, they are deceived by no empirical remedies. And as they, who are deep in a dark well, see clearly the luminous heavenly bodies, invisible to those around whom broad day light glares ; and as persons enveloped in the shades of night, are more strongly affected by the view of even a faint distant light, than those about whose persons the sun pours its rays ; so will the Deaf and Dumb, when the light of the glorious Gospel of Christ is exhibited to them, perceive more of its beauty and lustre, than those who were always basking in its beams. Give them but the means of reading the Scriptures, by education in this school, and let every Christian pray, that being as little children,⁽¹⁾ in all natural and spiritual knowledge, they may, as such indeed, receive the kingdom of God ; that while reading simple extracts from the sacred volume itself, which is like a diamond, whose brilliancy is only lessened by being set even in an emerald, or a ruby, they may all “ stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and find rest unto their souls.”* Thus they may

* Jeremiah vi. 16.

see the Gospel to be like a precious chemical medicine, the balance of whose affinities is so nicely regulated, and the equipoise of its constituents' divellent attractions so exact, that the least new admixture, or slightest excess of any, would upset all, and destroy its virtues ; so that it cannot be administered, even in a silver or a golden vessel, much less through a mere earthen tube, without discoloration, or decomposition ; thus may they behold every perfection of all God's attributes, as united to form the healing, that is through Christ Jesus ; and thus may they receive all their benefits, as commingled in the sacred Scriptures themselves, which only serve as a crystal vase to contain a precious remedy, while allowing all its singular transparency to be seen, as "pure molten gold, like unto clear glass."

Lest any one should be incredulous to my assertion, that the Deaf and Dumb, when untaught, are Atheists,(2) and that when only partially taught by signs, and not by a language of words, they adore nothing but the "rulers of the day and of the night,"(3) the host of heaven, I proceed to produce explicit testimony from themselves.

We have a highly interesting narrative, in the Memoirs of the Parisian Royal Academy, for the year 1703, of a spontaneous recovery from deafness, in a young man who had been born deaf ; interesting, not merely from the extreme infre-

quency of the occurrence, but by the light, which it tends to throw upon the very peculiar state of the mind of the uneducated Deaf and Dumb.

“A tradesman’s son at Chartres, about twenty-four years of age, who had been Deaf and Dumb from his birth, to the very great surprise of the whole town began to speak. On being asked, as to the manner of his acquiring the faculty of speech, he said, that about three or four months before this, all the bells in the town had been one day set a ringing, as was the usual custom in that country, on the first appearance of cloudy and stormy weather, in order to disperse it. This lad, then for the first time, perceived the new and unknown sensation of hearing, at which he was greatly delighted. Some time after, a kind of watery humour came from his left ear, and from that time he heard perfectly with both ears. During the above three or four months, he listened only, but used to repeat to himself the words he had heard, both to accustom himself to their pronounciation, as well as to their signification. He at length broke silence, though he could even yet speak but badly. The Divines put many questions to him, concerning his past life, as to the Deity, the human mind, the moral good or evil of our actions, of any of which he had not had the slightest idea whatever, and though he had frequented Church, and appeared to behave as others did, yet he never formed any

reason to himself, for what he or others went there to do ; all this time, therefore, he led a mere animal life, entirely taken up with those objects he saw around him, nor did he draw such inferences, from what he did or saw done, as one might a priori perhaps have expected."

The following answers, given by a Deaf and Dumb lady, (Abigail Dillingham,) who was never taught, until advanced in life, prove, that previous to her education in the Hartford (Connecticut) Asylum, she never had any idea of what death is, of a resurrection of the body, or even of the existence of a soul.

"What did you formerly think, when you saw a person die?"

"I thought of a person was very sick and slept. I touched with my hand a cold person who did not move ; I did never understand the death."

"Had you any idea of the soul's living after death, before you came to the Asylum?"

"I had not idea of soul ; I had idea of death ; the person did not breathe. I thought of they continued in the grave many years, and they did not rise from the grave. Some of persons have not talked with me of death."*

Take one of the half-taught Deaf and Dumb, whose mind has been excited only by signs, or pictures, of which, without words, you can never

* Fourth Report of the American Asylum, at Hartford, Connecticut, 1820, pages 13, 14.

be sure, that he comprehends the full meaning. Assume the attitude of prayer, he will imitate you, but the ideas in his mind are in no manner analogous to those in yours, and you only deceive yourself, by the false hopes, that they are similar. He is a mere mimic of your bodily prostration; but his heart and soul are not bowed down, and it is ten to one, but that he thinks you are bowing to the sun, that walketh in its brightness, or to the host of heaven, that rule the night. You may write the name of GOD, and make signs, that it is Him you worship, but the child neither knows what he is, nor who, nor where. And without a knowledge of one's God,

“ Oh ! what is man ? a world without a sun.”

YOUNG'S *NIGHT THOUGHTS*, B. II.

Show him a picture of the crucifixion, I have done it, and he has shuddered in sympathy, and trembled at the thought of all that must have been suffered on it. But you delude yourself, if you conceive, that his thoughts are like yours. He has no idea that these sufferings were endured in his stead, and for such as you and him. And oh ! without an acquaintance with a crucified Redeemer, whom to know is life eternal, what is all this world worth,

“ — All life and nature seem

A barren path, a wilderness, a dream.”

I have shown the state of the Deaf and Dumb when uneducated ; now see what they are when

only partially instructed, and led to suspect the existence of some power above them.

“ At another time,” says the writer* of the account of Miss Wyche’s education, (in the *Christian Observer*, vol. viii. p. 433, July 1809,) “ when the night was uncommonly fine, she came running to me, took me by the arm, led me to a window, and making a sign, bid me look up to the sky, and adore the moon and stars. I was greatly surprised at this idea, and begged her to explain herself. She gave me to understand that when her mother took her to church, she bid her join her hands, look up and pray ; and that, seeing nothing above her but the sun, moon and stars, she had imagined that the prayers were addressed to them, and in consequence of that, had always addressed her’s accordingly. I assured her that it was to the Supreme Being, who made and governs all things, that men offered up their vows, and that those objects which she worshipped were the work of his hands. She asked me, why he did not allow himself to be seen. I replied, that I would explain that hereafter, but that I first wished to enable her to understand me better.”

I need not say

“ Portents and miracles impeach
Our sloth, — the Dumb our duties teach.”

SCOTT’S *MARMION*.

however, I may say ; for they try to lead the

* Rev. Mr. Dutens.

friends they love, to bow the knee to the only false gods they know, and we neglect to teach them to worship "the only living and true God."

But the following account of the childhood of a Deaf and Dumb person, written by himself, after he had been educated, will not only confirm the above statement, but almost all that I had before said of the state of the uneducated mute. It is by Jean Massieu, the Abbè Sicard's most celebrated pupil. "I was anxious," says the author of a little French work, called '*La Corbeille de Fleurs*,' "to have some minute details of the childhood of Massieu. I asked him one day to give me in writing, a history of his first years; he brought me soon after the following sketch, which is entirely composed by himself:

"I was born at Semens, in the Canton of Saint Macaire, department of La Gironde; my father died in the month of January, 1791, my mother lives still. In my country, we were six deaf mutes, of the same paternal family, three boys and three girls.

"Until the age of thirteen years and nine months, I remained in my country, where I never received any instruction. 'J'avais tenebres pour les lettres.'

"I expressed my ideas by manual signs, or by gestures. The signs, which I at that time used, to express my ideas to my parents and to my brothers and sisters, were very different from

those of the Deaf and Dumb instructed. Strangers never understood us, when we were expressing to them by signs our ideas, but the neighbours understood us.

“I saw oxen, horses, asses, pigs, dogs, cats, vegetables, houses, fields, vines, and when I had seen all these objects, I remembered them well.

“Before my education, while I was a child, I knew neither to write nor read. I desired to write and read. I often saw young boys and young girls, who were going to school; I desired to follow them, ‘*Et j’en etais tres jaloux.*’

“I begged of my father, with tears in my eyes, permission to go to school. I took a book, and opened it upside down, to mark my ignorance. I put it under my arm, as if to go out, but my father refused me the permission I requested; making signs to me that I could never learn any thing, because I was Deaf and Dumb.

“Then, I cried very loud. I again took the books to read them, but I neither knew the letters, nor the words, nor the phrases, nor the periods. Full of vexation, I put my fingers in my ears, and demanded with impatience of my father to have them cured.

“He answered me, that there was no remedy. ‘*Alors je me desolais.*’ I quitted my father’s house, and went to school, without telling my father. I addressed myself to the master, and asked him by signs to teach me to read and to

write. He refused me roughly, and drove me from the school.

“ This made me cry much. ‘ Mais ne me rébuta pas ;’ I often thought of writing and reading. I was then twelve years old ;—I attempted alone to form with the pen the writing-signs.

“ In my childhood my father made me make prayers in gestures, evening and morning. I threw myself on my knees, I joined my hands and moved my lips in imitation of those who speak when they are praying to God.

“ At present I know that there is a God, who is the Creator of heaven and earth. In my childhood, I adored the *heavens*, not God. I did not see God ; I did see the heavens.

“ I did not know either whether I had been made, or whether I had made myself.

“ I grew tall. But if I had not known my instructor, Sicard, my mind would not have grown as my body ; for my mind was very poor ; in growing up I should have thought that the heavens were God.

“ Then the children of my own age did not play with me, they despised me ; I was like a dog.

“ I amused myself alone in playing at ball, or marbles, or running about on stilts.

“ I knew the numbers before my instruction, my fingers had taught me them, I did not know the figures ; I counted with my fingers, and when the number passed ten, I made notches in a stick.

“During my childhood, my parents sometimes made me watch a flock; and often those who met me, touched with my situation, gave me money.

“One day, a gentleman (M. De Puymorin), who was passing, took a liking to me, made me go to his home, and gave me to eat and drink.

“Afterwards, when he went to Bordeaux, he spoke about me to M. Sicard, who consented to take charge of my education.

“The gentleman wrote to my father, who showed me his letter, but I could not read it.

“My relations and my neighbours told me what it contained.

“They informed me, that I should go to Bordeaux. They thought it was to learn to be a cooper; my father said to me, that it was to learn to read and write.

“I set out with him for Bordeaux; when we arrived there, we went to visit M. L'Abbè Sicard, whom I found very thin.

“I commenced by forming letters with my fingers. In the space of many days, I knew how to write some words.

“In the space of three months, I knew how to write many words; in the space of six months I knew how to write some phrases.

“In the space of a year I wrote well.

“In the space of a year and nine months I wrote better, and I answered well to questions, that people proposed to me.

“It was three years and six months, that I had been with M. L’Abbè Sicard, when I set out with him for Paris.

“In the space of four years I became like the ‘entendans-parlans.’”

I asked him one day, before many persons; “My dear Massieu, before your instruction, what did you think people were doing, when they looked at each other, and moved their lips?”

“I thought (said he) that they were expressing ideas.”

“Why did you think so?” Because I recollected, that some one had spoken of me to my father, and that he had threatened to have me punished.

“You thought then, that the motion of the lips was one way of communicating ideas?” “Yes.”

“Why then did you not move your lips to communicate yours?” “Because, I had not sufficiently watched the lips of the speaking, when they spoke, and because people told me ‘my noises were bad.’ As they told me, that my defect was in my ears, I took some brandy, poured it into my ears, and stopped them with cotton.”

“Did you know what it was to hear?” “Yes.”

“How had you learned that?” “A hearing female relative, who lived in our house, told me that she saw with her ears a person, whom she could not see with her eyes, when this person was coming to my father.”

“The hearing see with their ears, during the

night, persons who are walking. “Le marcher nocturne,” distinguishes the persons, and tells their names to the hearing.

One may see by these memoirs, that care was taken to copy and preserve them exactly, to be laid before the public.

“What were you thinking about, while your father made you remain on your knees?” “About the heavens.”

“With what view did you address to it a prayer?” “To make it descend at night to the earth, in order that the plants which I had planted might grow, and that the sick might be restored to health.”

“Was it with ideas, or words, or sentiments, that you composed your prayer?” “It was the heart that made it, I did not yet know either words, or their meaning, or value.”

“What did you then feel in your heart?” “Joy, when I found that the plants and the fruits grew. Grief, when I saw their injury by the hail, and that my sick parents remained still sick.”

At these last words of his answer, Massieu made many signs, which expressed anger and menaces. (The fact, I have been informed, was, that during his mother’s illness, he used to go out every night to pray to a particular star, that he had selected for its beauty, for her restoration; but finding that she got worse, he was enraged and pelted stones at the star.)

“ Is it possible, that you menaced the heavens, (said we) with astonishment ?” “ Yes.”

“ But from what motive ?” “ Because I thought that I could not get at it to beat it and to kill it, for causing all these disasters, and not curing my parents.”

“ Had you no fear of irritating it, and that it would punish you ?” “ I was not then acquainted with my good master, Sicard, and I was ignorant what this heavens was.(4) It was not until a year after my education commenced, that I had any fear of being punished by it.”

“ Did you give any figure or form to the heavens ?” “ My father had made me look at a large statue, which was in the church of my country, it represented an old man, with a long beard, he held a globe in his hand. I thought he lived above the sun.”

“ Did you know who made the ox, the horse, &c. ?” “ No ; but I was curious to see them spring up. Often I went to hide myself in the dykes, to watch the heaven descending upon the earth for the growth of beings. I wished much to see this.”

“ What were your thoughts when M. Sicard made you trace, for the first time, words with letters ?” “ I thought that the words were the images of the objects which I saw around me. I learned them by memory, ‘ avec un vif ardeur.’ When I first learned the word ‘ GOD,’ and had

written it with chalk on the board, I looked at it very often, for I believed that God caused death, and I feared that very much."

"What idea had you then of death?" "That it was the cessation of motion, of sensation, of chewing, of the softness of the skin, and of the flesh."

"Why had you this idea?" "Because I had seen a corpse. 'Pensiez vous, que vous devrez toujours vivre? Je pensois, qu'il y etoit une terre celeste, et que le corps etoit eternel.' "(5)

Contrast now the state of ignorance, in which this extraordinary man was before instruction, with the following answers, given by one of the boys at Claremont School, who a few years before was ignorant of the meaning even of a single word. Every one of the following answers was given, without premeditation, to unexpected questions by strangers, and almost all of them, while the master of the school, Mr. Humphreys, was not present. All, however, were either given in my presence, or to friends, upon whose authority I can rely. They will show the just ideas they had already acquired of the true God, and his saving mercy; and prove how grateful they are to God for so great a benefit, and also to their kind instructor, who has raised the thick veil which hid from their minds so many consolatory truths. Having thus collected them together, I have transposed several of them, and omitted some, in or-

der to make the arrangement of ideas consecutive, and to avoid repetition.

“What book do you love best?” “The Bible.”

“Why?” “Because it tells of God and Jesus Christ.”

“Do you love God?” “Yes.”

“Why?” “Because he gives us every thing, and is very kind to us.”

“In what did God show his love to man?”

“I suppose in Jesus Christ.”

“Do you try to teach the other boys to love God?” “Yes.”

“How?” “By telling about God, and Jesus Christ, and that heaven is better than hell.”

“Tell me, will you teach my children to love Jesus?” “I hope so, but I cannot hear.”

“But you can write. What will you tell them?” “About Jesus Christ doing good.”

“Did you know God, before you came to school?” “No.”

“Why?” “Because no one taught me to know him.”

“What did Christ do for sinners?” “He died.”

“Why did he die?” “Because he saves (to save) us from sin.”

“How does he save us from sin?” “By his Spirit.”

“Where is Jesus Christ now?” “I don’t know.”

“Is he on earth?” “No; his body was rise to heaven.”

“What is sin?” “It is the transgression of God’s law.”

“How did sin enter into the world?” “By (Satan’s) telling Eve to eat the fruit of the tree of knowledge.”

“Why was eating it a sin?” “Because God commanded them not to eat it, and they disobeyed his commandment.”

“Are you a sinner?” “Yes.”

“How do you know you are a sinner?” “By the ‘Life of Christ,’ (the New Testament.)”

“Why do you commit sin?” “Because we don’t believe God.”

“How often do we commit sin?” “Very, very often: we begin to be sin, and we end to be sin; we commit sin at the time; all time is sin.”

“When shall we cease to sin?” “At the death.”

“How can sinners be forgiven?” “By Jesus Christ.”

“Do you hate sin?” “Yes.”

“Why?” “If I love sin God will send me to hell.”

“Can you love sin and God at the same time?”

“I can love God, but I cannot love sin: it is a dreadful thing, which God is very angry with.”

“Does God love sinners?” “No.”

“If God does not love sinners, why are you

not afraid to die ?” “Because God likes us to live with him, so that we are God’s children.”

“Has any sinner a right to go to heaven ?”
“No.”

“How then does he get there ?” “By praying, and he ought to repent ; if we do not repent we will not go.”

“Who makes us repent ?” “Jesus Christ.”

“Why did God make you Deaf and me Hearing ?” “Because he liked it.”

“Will you be able to hear in heaven ?” “Yes.”

“What kind of place is heaven ?” “Glorious ; it is a glorious place.”

“Why is it a glorious place ?” “Because it is all peace and beautiful.”

“What makes this world an unhappy place ?”

“The Serpent, by tempting Eve.”

“What will comfort me on my death-bed ?”

“(That) God will give you righteousness.”

“Are you afraid to die ?” “No.”

“Why ?” “Because I will be very happy to die.”

“Why will you be happy to die ?” “Because I will be very joyful ; and there is no sorrow, nor sin, nor hungry, in heaven.”

“What would you be thinking of if you were dying ?” “God ; I was not formerly thinking of him, when I was dying. I hope God will take me to heaven, by Jesus Christ.”

“Were you formerly afraid to die ?” “Yes.”

“ Why ?” “ Because I thought I would never go out of the grave to live in the world again.”

“ Did you think you would rise out of the grave ?” “ No.”

“ Do you think now, that you will rise again ?”

“ Yes ; but (for) the Bible said, God commands the angels to descend, to make us rise ; and when we rise, Jesus will judge us.”

“ Why ought we to pray to God ?” “ Because, I suppose, we love God, and he will take us to heaven by Jesus Christ.”

“ What do you ask God for when you pray ?”

“ To destroy the sins and keep me righteous.”

“ Who teaches you to pray ?” “ Mr. Humphreys.”

“ Who teaches your heart ?” “ Jesus Christ.”

“ How ?” “ By his Spirit.”

Contrast now for a moment, our indifference, as to the spiritual state of the Deaf and Dumb, with the interest they have shown, when educated, in the salvation of others. In the Fourth Report of the Claremont Institution, page 63, is a letter from the master of the Edinburgh School, in which he says, “ a number of pleasing anecdotes, respecting my pupils have of late come under my own observation, or been told me by their friends. I shall only trouble you with the following :—

“ A boy of thirteen years of age, went home to see his mother last vacation ; he had not seen

her since the time he had joined the school, which was four years before. When he arrived at the town, he called on a person, who had been the means of getting him sent to school, who went with him to his mother's house. When they entered the house, his mother was sitting in a state of intoxication, which greatly affected him. He took his pencil, and told her the evil and danger of such conduct, and gave her a number of good advices. He left the house, looking very melancholy, and went to lodge with his kind benefactor. After sitting a little time, with a very sorrowful countenance, the tears began to trickle down his cheeks; his friend asked him what was the matter with him? He replied, that he was thinking, that if he got to heaven, how sorry he would be to find his mother not there.

“ This anecdote was to me highly interesting, and was told me only last week by the boy's benefactor. He is still at school, and you will find one of his letters, in page 49 of the Report. I hope all things go on well at Claremont.

I remain yours sincerely,

“ ROBERT KINNIBURGH.”

The Edinburgh Report; for 1823, page 11, contains the following anecdote:—“ Another legacy has been announced, viz. of £100, from the late Robert Burns, Esq. of Westport, of Bothwell, who was the fourth pupil of Mr. Thomas Braidwood, the original instructor of the Deaf and

Dumb in this city ; and who has thus, after an interval of more than half a century, left behind him a solemn and substantial attestation, to the value of the instruction, furnished him in his youth, by the conductors of that celebrated academy."

The following letter, by a Deaf and Dumb child, who had an irreligious father, shows this feeling strikingly :

" My dear Master—I love you and your wife, for you both have been very kind to me, for a long time. You have taught me many things, that I did not know before ; and you have given me knowledge to love the Lord Almighty, with all my heart, and to keep me from going to hell. I am very thankful to you. I am always grieved to think of my poor father, that he never prays to God to forgive his sins. I am very sorry for him ; I always think of him, that he will perhaps go to hell. I would like to write a letter to him, and to tell him many things about God, and that he should pray to God daily. I always think that he never goes to church on the Sabbath-day,⁽⁶⁾ but walks about the fields for pleasure, as I saw him do long ago. Last Saturday, when I went to see my father, I saw my sister, ironing her white frock and fine clothes. I asked her, ' Will you go to church to-morrow ? ' She said, ' No ; I will walk four miles with my father and sister.' I said, ' It is a great sin for you to walk on the

Sabbath-day for pleasure ; and O ! it is a great shame to you all.' I asked her, ' Do you not fear the Lord Almighty ? ' She said, ' No,' and laughed. I am afraid to think of her, and I told her, ' You will see, what will become of you at the last day at the judgment-seat ; ' and I said, ' You will not then laugh so merrily as you do now.'

" I asked my youngest sister, ' Do you walk on the Sabbath-day ? ' She said, ' No ; I go to church, and learn my hymns for the Sabbath-night School.' She told me that it is very bad to walk. I said that she was a good girl, and right. I am angry at them. I always think very sorrowful of them. When I pray to God night and mörning, I never forget my poor father. I often think I must write to him, to tell him about God, and that he must believe in the name of the Almighty Jehovah, who made all mankind ; and how kind he was, to send his beloved Son into the world, to die on a cross, to save sinners from hell."*

How shall the uneducated Deaf and Dumb be able to distinguish between the voice of passion within them, and the voice of reason ?⁽⁷⁾ Hearing no voice of man's counsel from without, and being ignorant of God's voice within, will they not always think, that whatever passion speaketh

* Report of the Edinburgh Institution, 1819, p. 61.

loudest is to be obeyed ? How shall they, whose only consciousness is that of an animal existence, forbear from following the impulse of their instincts, like the brutes that perish ? How shall they, “whose every motive to action, that looked at all beyond themselves, had reference only to the opinions of their fellow-mortals ; whose only sanctions have been the praise or blame of man ;” be restrained from whatever their own heart may desire, especially when these opinions, and these sanctions, are only used to corrupt them ?

In terrific illustration of this, I can tell tales that will make “both ears of every one that heareth them to tingle.”

Some years since a Deaf and Dumb girl in Paris, was seduced. Her crime was discovered, and she was severely reprimanded by her mistress, who forgetting her friends’ negligence as its cause, and the poor girl’s ignorance, as its palliation, spoke to her in harshness, not considering that in her eyes it was no crime at all. She represented to her, I suppose, the contempt of her sex, the rejection from society, which she had incurred. This was injudicious, I confess, in the extreme, and its consequences were most awful. The unfortunate girl knew of no bar, before which she was to stand, but the tribunal of human judgment. She had met, already, but little mercy there, and she resolved never to face it again. She went from the room in an agony of despair ; sought out

the uppermost window of the house, and precipitating herself from it, was dashed to pieces on the pavement! She knew of no judgment after death, of no law, to which she was answerable; she thought that death was only the cessation of all the pain and anguish of mind which she was enduring; and accordingly sought in it the annihilation of all thought, and of existence, at the same time. Thus perished the mother and her child together, the innocent, and the ignorantly guilty; victims at the accursed shrine of man's lust; their blood spilled, indeed, by a chance blow, from the hand of injudicious friendship, but crying aloud for vengeance against the seducer, and for shame upon those, who left her so long uneducated. She has now entered upon a new and unexpected, a fixed and an eternal state; yet surely, surely, God, our God, her father, is merciful and just; and that wicked servant falsified his name of love, who said that he was an austere master; he reapeth not, where he hath not sown, he gathereth not, where he hath not strawed; but wo be unto us, who neither sow nor strew, wo be unto us, who put not God's talent out to interest; "Cast out that unprofitable servant into outer darkness."

But this fatal event occurred at a distance from home, and falls, perhaps, on our ears, with a proportionably diminished pain. I will now relate one, which happened at our very doors in this

city, not so fatal in its awful close as to life, but more shocking in its perpetuated present consequences. Some years since, while investigating into the probable number of Deaf and Dumb persons in Ireland, in order to give weight to the representations, which I publicly urged, as to the necessity of establishing an asylum for them, I made it my business to go through this city; and many most afflicting cases were brought to light. Among others, one of those that I discovered, was that of a Deaf and Dumb woman, in one part of Barrack-street, who had long been one of the greatest nuisances of that scene of corruption and profligacy. She had been seduced and then deserted, tossed, as a rifled branch, to the burning, by the same pitiless hand, that had torn her from the parent stock. She now revels in unhallowed drunkenness and debauchery, a relative in occupation, and an associate in sin, with those women, upon whom the proud Pharisees, self-righteous, and blind, and vain, looked down with contempt; but unto whom, He, who was once, in ridicule and abhorrence, (and yet, in another sense, justly,) called, “the friend of sinners,” though “he knew no sin,” said, in the plenitude of his mercy, and in the omnipotence of his grace, “Neither do I condemn thee; Go, and sin no more. Woman, thy sins are forgiven thee; thy faith hath saved thee; go in peace.” That this has ever occurred, and that our Deaf and Dumb

fellow-creature, and fellow-citizen, has been thus degraded, to be the servile instrument of sin, and debased to purposes of the vilest and most vicious dishonour, has been our fault. It has, more than once, occurred before ; but it is needless to tell all ; this one may serve as a type of many. If it ever occur again, at least if we do not take effectual measures to prevent the probability of its recurrence ; it will be our sin, my sin, and Reader, yours.

One more instance of the effect of the neglect of Deaf and Dumb females in former years, and I have done with this painful subject.

A lady living at No. —, in — street, Dublin, told the following anecdote of a Deaf and Dumb young lady, to a friend, and bound that friend to make it as public as possible.

“ When Miss — resided with her brother, in the parish of —, (of which he was rector,) in the county of —, they had a neighbour, a gentleman of handsome fortune, whose eldest child and only daughter, was Deaf and Dumb. Miss — used every argument with this gentleman, that humanity, parental feeling, or Christianity, could dictate, to send his daughter to London, to the person who taught Lady —’s daughter, that she might be taught to read and write, as the only means of making her acquainted with God, or Christ; or moral duty, or a hope of immortality ; adding, that if he did

not do so, it required no spirit of prophecy, to foretell the dangers that must surround her when she grew up. The father replied, that it was sufficient punishment for him, to have to feed and clothe a creature, who could never be of any credit or comfort to him, (and whom he could not look to seeing genteelly married), without incurring further expense for her, and that he considered she would be a heavy burden on him, and on his sons after him; vowing, that he would never do more than feed, and give her covering; always ending the argument by wishing her dead. This girl, even while a child, was uncommonly beautiful, engaging in her manners, most obliging and affectionate, and highly grateful for any little attention shown her; and notwithstanding her father's severity, was endeavouring, by each little endearment in her power, to win his love; but he continued to hate the sight of her, calling her his curse. As her mind was an uncultivated waste, she could not endure to be alone, and naturally seeking for some social circle, she turned from the frowns she received in the parlour, to the smiles and kindness, with which the servants always treated her in the kitchen, where her efforts to assist them, and relieve their trouble, her ingenuity in making herself understood, and her readiness to acquire all that they could teach her, combined with her sweet temper, gained her the utmost compassion and kindness, that they

had the power or the liberty of bestowing. Each servant, however, was laid under a strict injunction to prevent her being seen, by any person who visited at the house, and also not to tell any one, that there was such a being in existence. The constant repulses and unkindness of her father, at last forced her to make the kitchen her home. Miss ———, whom she loved much, continued to visit her, and to exhort the servants to be fond of her, and careful of one, who, under the awful privations of speech, hearing, language, society, education and revelation, was ignorant of God, and consequently had not the consolation of religion to support her, under her father's cruelty, and who had been bereaved of a mother's tenderness and care, at three years of age. This young lady grew up a lovely, graceful, interesting girl, to her seventeenth year, when her father discovered that she was with child, and flogged her severely. He then summoned up the butler, footman, coachman and gardener, and with threats and imprecations, that he would have the life of the man, who had brought this disgrace upon him and on his sons, compelled each of them to take an oath, declaring their innocence, respecting the young lady's situation. From this period, she was more strictly concealed than ever, and her father affected to pity her; but so unconscious was she that sin or shame was attachable to her state, that she would sometimes make a

doll, like a baby, with her kerchief, and kiss, caress, and clasp it to her bosom; and then signify, with a joyful countenance, that she was looking forward to the delight of fondling and nursing a living baby. It was observed, that from the time she became very large, her father staid within doors; and one morning, on her finding herself extremely ill, she naturally went to her only parent her father, and clasping him in her arms, gave every indication of excessive suffering. He took her by the hand, led her up to his room, and desiring her to go to bed, instantly left her, and locking the door, seated himself outside it. The poor creature, terrified at finding herself locked in, with no one to pity her or assist her, thundered at the door, and screamed so violently to get out, that the four men-servants and four women-servants, rushed up stairs; but their prayers and tears, that some one might be admitted, or called to her relief, were all in vain. Her father denounced instant vengeance against any one who should approach. Her groans were echoed by the useless sympathy of the servants, outside the room. At length her cries became fainter and fainter, till, at the end of two hours, they ceased entirely. A pause ensued. Her father then rose, and admitting the servants, gave them the key, and went down stairs. On unlocking the door of her chamber, they found the poor young woman lying on the floor, quite dead, and

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a fine infant boy lying beside her, dead also. With one voice, they exclaimed, that had she been taught to read, and to understand the Scriptures, she never would have been in this state ; but no one ever warned her, that she ought not to be a mother, and unmarried.

“This event happened many years before there was any school, in this part of these kingdoms, for the Deaf and Dumb. There were, however, other schools, within the reach of the father’s fortune. Only think, for a moment, what terrific accumulation of guilt would have been prevented, had this poor girl been educated. It would have saved a father from killing his own child and grand-child ; saved some wretch from seducing her ; from perjury, and permitting her destruction, and that of his own infant ; and all the household from allowing one of the most cruel murders ever perpetrated. Had this poor child ever been given the means of learning the duties of society, of morality and of religion, she might, perhaps, have grown up to be a solace and a blessing to her father ; a kind mistress, a devoted friend, a happy wife and mother ; a Christian.”

I knew Miss ——— (who told these circumstances) well. To me she did not speak of them, but to her own family she did ; and so strong was the impression of horror that they left upon her mind, that at the age of upwards of fourscore years, she would quiver all over, while speaking

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of it. Hearing of the young lady's death, she made every inquiry she could; took down in writing all the circumstances, the hour of the day, the names of the eight servants; and made every exertion, both by application to some neighbouring magistrates, and by taking a lawyer's opinion, to have all the circumstances investigated by an inquest, but in vain. The events occurred in a remote part of the kingdom, and at a time, when influence, and friendship, and fear, often swayed the hand of justice. She made these exertions from no spirit of vengeance, but in hopes of publicity, to warn all other families of the danger of leaving Deaf and Dumb females uneducated. Three quarters of a century rolled over her head, before she witnessed the establishment of a Deaf and Dumb School in Ireland; and for the first two years, while its admissions were limited to males, she often said, it was sinful to take a boy into the Institution, while there was a single female uneducated in the kingdom. She was a liberal contributor to the Institution, according to her means, and lived to see the school extend its benefits to females.

It only causes me regret, that delicacy, to some surviving relations of this family, prevents my giving the authentication of names, dates and residence, to this frightful story.⁽⁸⁾

If in speaking of matters, about which it is not easy to speak correctly, I have said any thing that

try, where the laws are executed in equity, where the innocent are protected, and even the guilty given the full benefit of investigation ; but had it occurred in some foreign clime, where tyranny reigns, and individual rights are unregarded, the rich protected, and the poor despised, and even involuntary ignorance and accidental crime unpitied ; she might have suffered a terrific sentence ; and the life of a fellow-creature, whose situation excites the most poignant feelings of sympathy, might have been offered up a bloody sacrifice, upon the detested altar of villainy. If there had not been there “an interpreter, one among a thousand, to show unto man her uprightness,” she might have found none, that would “be gracious unto her,” and say, “Deliver her from going down to the pit.” You shudder at the thought, prevent then the possibility of any Irish Deaf and Dumb female being exposed to such deception, danger, desertion, widowhood ; by promoting the power of this Institution, to educate all that apply.

Contrast this with the pleasing account of an educated Deaf and Dumb person, pleading successfully his own cause, before a judge, at one of the tribunals in Paris.*

* Cours d'instruction d'un Sourd-muet de naissance, et qui peut être utile à l'éducation de ceux, qui entendent et qui parlent, avec figures et tableaux : par Roch-Ambroise Sicard,

“ On trouvera, à la fin de cet ouvrage, le plaidoyer de Massieu, au tribunal d'un juge de paix.” Note première, p. 481. “ L'Événement, qui fait l'objet de cette note, fut inséré dans tous les journaux du temps. Le voici, tel que je le trouve dans un papier Anglais, avec les réflexions du journaliste, dont je vais traduire littéralement l'exposé.”

“ Parmi les événements intéressans, qui caractérisent le siècle present, la dénonciation de Jean Massieu, âgé de dix huit ans, Sourd-muet de naissance, n'est pas des moins extraordinaire. Ce jeune homme, élève de l'Abbé Sicard, successeur de l'Abbé De L'Epée, dans l'occupation humaine et singulière, de donner de l'instruction aux Sourds-muets, plaide lui-meme sa cause, contre un voleur ordinaire, en présence d'un tribunal, sans avoir besoin d'être soutenu par un défenseur ; il écrit lui meme, ce que s'est passé, avec la noble franchise de l'innocence et l'ingénuité d'un sauvage, fortement pénétré de l'idée des droits sacrés de la nature ; comme si la nature l'avait elle meme chargé d'en rappeler le souvenir,

Directeur de l'Institution des Sourds-muets de naissance, &c. &c. 2^{de} Edition, prix 6 fr. broché : à Paris chez Le Clerc, Imprimeur—Libraire, quai des Augustins, No. 39, au coin de la Rue Pavée, et a Londres chez Prosper et compagnie ; Libraires, an. XI. 1803, 8vo. pages 488.

Discours préliminaire, p. xxvii. (Note 1,)

d'en demander le rèdressement, et d'en poursuivre la vengeance, contre la violence !”

“ Nous allons transcrire ici ce monument, vraiment curieux et singulier, des efforts de l'esprit humain, privé des moyens ordinaires d'instruction.”

“ John Massieu to his Judge,

“ I am Deaf-mute ; I was looking at the gilding of the Holy Sacrament Church, with all the other Deaf-mutes. This man has seen me ; he has observed a little portfolio, in the right pocket of my coat ; he approaches softly to me ; he takes this portfolio ; my hip informs me. I turn myself briskly towards the man, who is frightened ; he throws the portfolio against the leg of another man, who picks it up, and returns it to me. I take the man, the robber, by his waistcoat ; I detain him forcibly ; he becomes pale and trembling. I make a sign to the soldier to come ; I show the portfolio to the soldier ; making a sign to him, that this man has stolen my portfolio. The soldier takes the man, the robber, and conducts him hither ; I have followed him. I demand of you to judge us.

“ I adjure God, that he has stolen my portfolio ; lo ! he will not dare to adjure God. I pray you, not to order him to be decapitated ; he has not killed ; but only command, that they make him row,” (in the galleys.)

The robber, convicted, did not dare to deny the

fact, and was condemned to three months' imprisonment, in the Maison de Bicêtre.

The following trial of a Deaf and Dumb man, which is copied from the *Dublin Evening Mail*, 3d Sept. 1827, shows the immorality and also the judicial dangers of the uneducated Deaf:—

“ The Court of Assizes at Paris, was occupied on the 24th ultimo, with a trial, which excited a most lively interest, because it is connected with philosophical considerations of some importance. A Deaf and Dumb person was accused of stealing, with *effraction*; and this Deaf and Dumb person was destitute of all instruction; he had not been initiated into the use of that language, by the aid of which this unhappy class communicate with each other, with such surprising rapidity. At the moment the prisoner, whose name is Filleron, entered the court, the numerous auditory fixed their attention on him; and could not but feel deeply affected at seeing his stupid air, his indifference and his insensibility. He seemed to take no notice of what was passing around him, and seemed not to comprehend why he excited such interest. The President invited M. Paulmier, one of the most skilful scholars of the Abbé Sicard, to question him, and the prisoner replied, that his name was Filleron, (this was the only word, the letters of which he knew,) and that he was nineteen years of age. M. Paulmier inquired where he was born, representing, for this

purpose, by signs, an infant in the cradle, at the breast, &c. Filleron made a sign, that he came from a great distance, and described by his motions the agitation of the waves, which was to express, that he was born on the borders of the sea. M. Paulmier asked him where he dwelt, by laying his head on his hand, and closing his eyes like a person who sleeps. Filleron replied, by scratching his hand and his neck, which is understood to signify the Bicêtre.

“ From the act of accusation, it appeared, that after escaping from the Bicêtre, he introduced himself into the Hospice des Orphelins, (where he had been brought up,) by passing under a door, and breaking a pane of glass, where he stole the clothes of a young man belonging to the Hospice; that he went back three days afterwards, again got in by scaling a wall, and stole from the kitchen (after having satisfied his hunger) a roasting machine, three brass saucepans and an apron, which he gave to another Deaf and Dumb lad, who goes about the streets, selling cakes, which he announces by blowing a trumpet. M. Paulmier explained to Filleron that he was accused of two robberies; he touched his clothes, made the motion of a man running away, and pretended to lift up a saucepan. Filleron replied by similar gestures, and indicated, in a precise manner, that he comprehended.

“ Filleron being interrogated as to the manner

in which he got in, he made it understood by stooping, that he got in under a door, and that he afterwards broke a pane of glass with his knife ; that he entered the kitchen, took down the sauce-pans, and ran away as fast as he could.

“M. Paulmier, drawing a child who increases in size, inquired where he was brought up?—Filleron replied, by placing his hand on the collar of his waistcoat, that he had been brought up at the Hospital for Orphans, and clothed with a grey waistcoat, having a red collar.

“M. Paulmier, making the gesture of a man sewing, asked if he had worked at his business as a tailor? Filleron crossed his arms, to indicate that he had no work ; he added, by making a gesture, as if he pushed something with great force, that he turned the wheel at a well. He was asked, why he ran away twice? He made a grimace, assumed an air of nonchalance, and turned his pocket inside out, all which meant to signify that he was beaten, that he was tired, and that he did not gain enough. The President desired M. Paulmier to inquire of him, if he knew that he was doing wrong, when he committed the robberies. The skilful interpreter employed, in putting this difficult question, all his resources. He seized hold of Filleron suddenly by the waistcoat, as if he would strip him ; showed him the gendarmes and the Magistrates, who appeared to be very angry with him, pretended to seize the robber and pinion

him. Filleron replied by the gestures of a man, who eats in a great hurry, and he placed both his hands on his belly, to show that he had nothing to eat.

“ M. Paulmier.—He says that he was hungry, and therefore he stole.

“ The objects the prisoner had stolen were represented to him ; he made signs, that he recognised them, but indicated at the same time, that he was hungry.

“ M. Paulmier asked him, if he would be content, were his clothes taken from him, and if he would repent of what he had done ? To all these questions his gestures answered, “ I had no money, I had nothing to eat, and I was hungry.” He also indicated, that other Deaf and Dumb people had incited him to commit the theft. He was asked, if he had been taught any religious ideas at the Hospital. The interpreter showed him the heavens, and recited a prayer, and performed the *Mea Culpa*. Filleron appeared scarcely to comprehend them. He signified, that he had not been taught to read and write.

“ Witnesses were then heard. One of them, Leterte, a pieman, was Deaf and Dumb, like the prisoner, but he understood the signs much better, and gave his answers with much exactness and rapidity. He was brought up by the Abbé l'Epée. On the invitation of M. Paulmier, he lifted up his hand, in an energetic manner, indi-

cating, that he would expose his whole heart, and at the same time he uttered a low inarticulate sound. Some of the audience laughed, and the President told them it was improper. Profound silence.

“ Leterte, after replying by signs to the customary questions, blew in his hand, as if blowing a trumpet, repeated the noise he makes, to call his customers, and laughed immoderately. He then explained that he had received the stolen objects, and that Filleron had told him, they had been given to him to have them tinned. He expressed his indignation, and by pushing away the saucepans, which were in the Court, he signified that he was quite ignorant that they had been stolen.

“ M. Jurieu supported the accusation.

“ M. C. Ledru, the advocate of Filleron, in his defence, went into some philosophic considerations, which produced a profound impression, both on the Jury and the auditors, and gained for a second time, a pleasing triumph. After deliberating half an hour, the Jury declared Filleron, *Not Guilty*.

“ M. Paulmier, in announcing to the accused, that he was to be set at liberty, gave him a severe exhortation. He represented to him a man chained up, beaten, imprisoned and branded. Filleron cast his eyes on the ground, and a sudden blush spread over his face.”—*Constitutionnel*.

Contrast this now, with the following account of one of the Claremont pupils, pleading his own cause to conviction, against a pick-pocket, as copied from *Saunders's News-Letter*, Dublin, 1st February, 1826.

“ Sessions-Court, Green-street.—Yesterday came on before the Recorder, an interesting and curious trial, in which a Deaf and Dumb boy was prosecutor. Dr. Charles Orpen, Secretary to the Deaf and Dumb Institution, was sworn to interpret, and communicated the questions of the Court, of the Jury, and of the prisoner, partly by spelling the words on his fingers, and partly by writing, to which the boy answered, both by speaking articulately, and by signs. It was given in evidence, that the boy's name was Thomas Collins ; that he was, until lately, a pupil of Mr. Humphreys, Head master of the Institution at Claremont, and is now an apprentice to Mr. Goodwin, a respectable printer, in Dublin ; that he is totally Deaf, and until taught to speak formerly by his teacher, had been totally Dumb. His evidence was confirmed by the watchman, who apprehended the woman and found the watch in her possession, and by the interpreter, who proved, that the watch had been given by his brother to the boy, some years since. Dr. C. Orpen also proved, that he had known the boy ever since 1815 ; that he was detained at the printing-office, till late every evening ; that his prin-

ciples and conduct were excellent ; and that he perfectly understood the nature of an oath, and the consequence of a lie.

“ The prisoner attempted an excuse, by stating that she was drunk, and that she had taken the watch in her room, and not in the street ; but this was distinctly contradicted on oath by the boy.

“ The Jury did not hesitate a moment, in finding her guilty ; and the Judge sentenced her to seven years transportation.

“ The following letter, which was handed by the boy to the Recorder, after his examination, (not *vivá voce*) was over, explains the circumstances of the robbery. It was similar to the account, which he wrote on his slate for the Grand Jury :—

“ To my Judge—I was standing, looking at a shop window and things, last Monday week night, it was nine of the clock, in the evening. A wicked woman met me, and she asked me. I said, ‘ I am Deaf and Dumb,’ and by my signs, until she took away my watch and my fob pocket, and tore it off. She ran away into another street, into a house ; I followed her, with my eyes, immediately, and ran after. She ran into a house down stairs, into a little back kitchen, cellar, low. She threw a candle down, out, with her hand, to make me dark night, and she pushed me. I fell down on my back, on the ugly ground ; my elbow and back were painful and blue. I got up dirty

and caught her; she is very strong; I called a watchman; I said, 'Come, come,' to take her to prison. She pushed my watch under a bed and hid it, sitting on the bed; the two watchmen found it by their search. It is very true, I swear true. God knows it; He saw her. I hope the Judge will not hang her. Will he give me my silver watch and my fob, and send her to lock up in prison, or send her in ship to Botany Bay? I am Thomas Collins, a Deaf and Dumb Orphan Boy. Perhaps if a good Minister will speak to her some things, about God and Jesus Christ, she will be repentant, and will become a good woman, and a Minister will be better than a Judge; but if she will not be repentant, that the Judge will send her to hard work in the Botany Bay."

It was to this same boy, that the following notice, in the Sixth Report, first edition, pages 24—26, alluded—

"Connected with these pecuniary details, the Committee would wish to mention the following anecdote, with respect to a donation to one of the pupils, by his Majesty King George IV. while in Ireland, which has been already inserted in the Election List for November, but deserves to be again adverted to in the Annual Report.

"When his Majesty's arrival in Ireland was expected, one of the pupils mentioned one day to a friend, that he would write a letter to the King, as soon as he came to Dublin. He was told, that

he might if he pleased, without its being at all thought, that he would do so. However, soon afterwards he produced a letter, which he had written, wholly without the advice or correction of any person whatever ; and begged that it might be sent. His friend, finding him so much in earnest, advised him to alter one or two sentences, which might perhaps be misconceived. Having begged a couple of sheets of gilt paper, from a friend, he copied it out fair, and by persuasions, at last succeeded in having it forwarded to his Majesty ; accompanied by a few lines, apologizing for a liberty, which under any other circumstances would have been presumption, but in him was ignorance and unaffected simplicity.

“ Nothing more was heard of this letter, until near the time of the King’s departure from Ireland ; when two gentlemen drove up to the door of the Institution, and inquired for one of the pupils by name, saying they had been commanded by his Majesty to see him, in consequence of a very simple, unaffected, interesting letter, which his Majesty had received soon after his arrival.

“ They directed that the boy should be called up, without any intimation being given him of the persons who wanted him, or of the object of their visit. He was accordingly introduced into the drawing-room ; the gentlemen stood at a distance, as he entered, to watch his manner and countenance, on reading a letter which they handed to

him. The boy read the address of the letter to himself, and on turning it to open it, immediately recognised the seal, as resembling some official letters from the Castle which he had seen, and guessed, that it must be in answer to his letter to the King ; he begged a scissors, that he might not break the seal, but not being able to get one at once, opened the letter cautiously. On reading the letter, which contained a draft in his favour on the King's banker, for £10, he was beyond measure delighted ; and expressed so naturally, both by his words, countenance and gestures, his pleasure and gratitude, that the strangers were quite pleased. The money he has since received, and lodged in the savings bank. We think it quite unnecessary to enlarge on the interesting circumstances of this incident ; as every person will do ample justice to the condescending kindness of his Majesty."

The following is the letter, which the boy sent—

“ Wednesday, 4th July, 1821.

“ My dear George—I hope I will see you, when you come here, to see the Deaf and Dumb pupils ; I am very sorry, that you never did come here to see them. I never saw you ; you ought to see the Deaf and Dumb boys and girls ; I will be very glad to see you, if you will come here often to see me. Did you ever see the Deaf and Dumb in London ? In what country did you ever

see the Deaf and Dumb ? The boys and girls are very much improving, and very comfortable here. Are you interested in seeing the Deaf and Dumb ? All the soldiers in the armies belong to you ; the King of England gives a great deal of money to them. You must write a letter to me soon. I am very much pleased with writing a letter to you. I want to get a letter from you. I am much polite and very fond of you. How many brothers and sisters have you ? Would you like to see me at Claremont, I could not go to London, because there is too much money to pay to the Captain of a ship for me. I am an orphan, and a very poor boy ; God will bless you. I love God very much, because he is the Creator of all things, and sent his Son to save us from sin ; He supports us and gives us every thing, and makes us alive in the world. Do you know Grammar, Geography, Bible, Arithmetic, Astronomy and Dictionary ? I know them very little. Claremont is a very beautiful place, it has a great deal of meadows, ponds, lakes, trees, flowers, gardens, a horse and an ass. I am thinking of every thing, and to be polite to every one. Some of the Deaf and Dumb boys are always working in our garden, with my brother. I have been at school for four years and a half. I am sixteen years of my age. I am very delighted, that I am improving very much. Perhaps I will be an Assistant of the Deaf and Dumb School. There

are forty-one pupils at Claremont. Where were you born? I was born in Dublin. I am quite Deaf and Dumb, and can speak very well. Would you like to correspond with me. I would be very fond of you. You ought to write a long letter to me soon. What profession are you of? I never saw you; I am very, very anxious to see you indeed, and would like to see the King of England very much. We want a new School-room, and we want to have more Deaf and Dumb boys and girls at Claremont; but we have not money enough, to buy clothes and food for them. Will you send us some Deaf and Dumb children, and give us money, to pay for educating them.

“I am your affectionate Friend,

“THOMAS COLLINS.

“Claremont, Glasnevin, near Dublin.”

The answer was as follows:—

“Thomas Collins, Deaf and Dumb Institution, Claremont, Glasnevin.”

“Sir Benjamin Bloomfield is commanded, by the King, to present to Thomas Collins, ten pounds, for being a good boy.

“Phoenix Park, 3d Sept. 1821.”

With these ten pounds, the boy was afterwards apprenticed to a printer, and printed part of the first edition of this book.

NOTES AND ILLUSTRATIONS TO CHAPTER IX.

(1) Simplicity of the Educated Mute's Mind as to Religion.

The simplicity of the minds of the Deaf and Dumb, as to religion, is beautifully shown by the following anecdote.—A boy having said, in a letter to his sister, “I thanked God Almighty for them, (two of his sisters,) being left by the fever;” his master asked him, if he really thanked God; (supposing that he might have used it only as a form of expression.) He replied, with a degree of seriousness, that at once showed the state of his mind, and the simplicity of his heart, “Yes, I thanked him, before I left my bed-room, this morning.”*

(2) Proofs from reason, that the Deaf and Dumb, when untaught, are Atheists.

From mere reasoning upon the circumstances in which the Deaf and Dumb are necessarily left, if uninstructed, (without appearing to have interrogated themselves, when educated, as to their uneducated state,) Dr. Mitchill comes to this conclusion, “Are you prepared to hear, that a human being, Deaf and Dumb from his birth, is an Atheist? I do not mean by this query, to insinuate, far less to assert, that such a person is in a state of disbelief, from a wantonness of

* Edinburgh Report for 1815, p. 51.

knowledge, but that he is in the condition of an unbeliever, through a lack of information."^{*}

(7) An instructed Deaf Mute's account of his mental state before tuition.

"Before I was taught, my mind was uncultivated, resembling the ground, which is not ploughed ; but is now turned from stupidity to knowledge, by your instruction ; and before I came to school, I knew nothing about God, heaven and earth, like the Gentiles, who know not the true God. I thought the moon and stars were our protectors from dangers. I saw the picture in the large Bible, the angels coming from heaven, to strike the bad people, with their wings, dead ! I was mistaken, and I laugh in my mind, that I was very foolish to think that."[†]

(8) The Educated Mute knows the author of all blessings.

How well the educated Deaf and Dumb know the author of these blessings, appears from the following extracts of letters :

"Every day I go and kneel at bed-side, and pray to God, to keep me safe, all my life. Every day, at nine o'clock, I get my breakfast, I ask God to bless it. When all dine, I thank God. I wonder much to read in the Bible of Jesus Christ, his great miracles, and his love to mankind."[‡]

"They dismiss at half-past eight o'clock, and go away to get breakfast : I and Deaf and Dumb scholars, love to ask blessing of God in food ; all done, return thanks to God, for he is good to us."[‡]

* A Discourse, &c. &c. at New-York, by Honorable Samuel L. Mitchill, M.D. (Vice-President.) 1818, 8vo, p. 20.

† Letter of a boy to his master, the day before he left school, in the Report of the Edinburgh Institution, 1821, p. 45, 46.

‡ Fourth Glasgow Report, pages 23, 23.

(5) *Utmost knowledge, ever attained by an uneducated Deaf-Mute, even of a powerful mind.*

Massieu is a singular instance, of a Deaf and Dumb person's having any idea of a future state, before full instruction ; but even this he derived from the excitement of his mind, by partial education ; and it is to be considered, as a remarkable exception to an almost universal rule, that they think death terminates existence. There are not, among fifty thousand, even of hearing persons, two, who have such an inquisitive, reflecting, metaphysical mind, as Massieu.

(6) *On public worship, and the duties of the Sabbath, by a Deaf and Dumb pupil.*

“ The clergyman again makes a short prayer, then he preaches to the assembly of people, from his sermon, about the useful subjects of religion, with diligence.” “ As some of the people are diligent to listen to his eloquent preaching, they feel anxious, to think of their own souls, that they are in doubt, whether they have faith in the only Saviour of sinners, and they are the true disciples of him or not ; and that how merciful God is, to give his only Son, to die on the cross, with pain, for forgiving sinners ; and also, to save those who put their trust in Christ, truly, with all their hearts. Some of the people are not willing to hear the clergyman preaching, and are prone to think of the earthly treasures. The clergyman again prays to bless the congregation ; then they are separated, to go out in some different directions.”*

(7) *Want of propriety of feeling among the uneducated Deaf and Dumb.*

As to his pupil, Miss Wyche, the Rev. Mr. Dutens says, in the Christian Observer, (vol. viii. p. 435, July, 1809,) “ She possessed a natural good sense, which guided her ad-

* Sixth Report of the American Asylum, at Hartford, Connecticut, 1822, p. 13.

mirably well, in all points of reason and justice ; but she had so little idea of the laws of civil society and morality, that it was not easy to make her comprehend the impropriety of any thing, that was in opposition to her inclination.

(3) Infanticide by a Deaf and Dumb Mother.

Sheffield, Sept. 28.—Some excitement has been occasioned in Sheffield and the neighbourhood, for the last two days, in consequence of the discovery of a child-murder by a young woman twenty-three years of age, at a village called Ecclesfield, on the road to Leeds from Sheffield. The accused person is Esther Dyson, a Deaf and Dumb girl, working at a thread-mill at that place, a girl of exceedingly good appearance, and remarkably shrewd and cunning.

THE INQUEST.—On Thursday a respectable body of men assembled at the house of Mr. Ashton, the Black Bull Inn, in Ecclesfield, near Sheffield, before Mr. B. Badge, Coroner, for that district of Yorkshire, on view of the body of the child, when the following evidence was adduced.

Ellen Greaves, the wife of Thomas Greaves, of Ecclesfield, in the county of York, file-cutter, deposed ; I know Esther Dyson, of Ecclesfield, single woman, who is about twenty-three years of age ; she is Deaf and Dumb ; I live next door to her, and she lives with her brother who is also Deaf and Dumb. Three or four months ago I challenged her with being in the family-way, but she denied it ; she has sufficient knowledge, in my opinion, as to what is right or wrong, and I can make her understand by signs what I mean. About a month ago I again challenged her with being with child, and she seemed angry with me, and told me by signs, that it was some stuff that she had applied inwardly and outwardly to her throat, which had made her body swell. I made signs to her to begin and make some clothes for her child, at the same time showing her my infant, but she seemed to blow it away, making signs showing that she was not with child. I was in the habit of seeing Esther Dyson daily. On Friday last, the 24th ult. I saw her about two o'clock, at her own house door, and she appeared quite big in the family-way ;

I did not see her again till about nine o'clock on Saturday morning, when she was washing the house-floor, and she seemed pale, languid, and weak. On Saturday morning last, about nine o'clock, I motioned to her to know how she was ; she then had a flannel tied round her neck. She motioned to me, that she had thrown up a large substance, and it had settled her body. About three o'clock on Sunday last, the 26th instant, I went to her house, and her brother motioned to me that his sister was in bed very sick, but I did not go up stairs. About four o'clock on the same day, she appeared poorly and weak, and I desired her brother to make her some tea, and I stopped till she took it. I left about five o'clock on Sunday afternoon. From her altered appearance I have no doubt she had been delivered of a child.

Hannah Butcher corroborated the above evidence, and said, that from her observation, as a married woman, she believed the prisoner had been delivered of a child on the Friday.

William Graham examined.—On Saturday night last, the 26th instant, about eight o'clock, I was returning home to Ecclesfield from Wortley, and I met the prisoner in Lee-lane in Ecclesfield township, with something under her apron. She was on a foot-path leading from Ecclesfield to Wortley, and about six hundred yards from the cotton-mill dam, where the body of a female child has been found. She having passed, I met Henry Woodhouse, and he asked me if it was not the dumb girl, whom I had met ? and I answered, yes, it was.

Fanny Guest, a servant, deposed to her having also seen the dumb girl pass her, with something under her apron.

James Henderson, overlooker of the thread-mill belonging to Mr. Barlow, knows the prisoner and her brother, who is also Deaf and Dumb. They have worked in the mill eleven years. On Sunday last, witness went to W. Dyson, the dumb man's house, and he willingly gave me his keys to examine the boxes belonging to him. I saw nothing suspicious in his room. I then examined the prisoner's room and I found blood on the chamber-floor and blood partially wiped

off the floor. The wall was also sprinkled with blood. I withdrew the curtain of her chamber-window, and observed marks of blood on the window bottom. I opened a band-box, and found two aprons and a skirt on which blood appeared. Being convinced that something wrong had been done, I sent for the vestry-clerk, and in his presence searched the prisoner's box, and found several articles, from which it was evident that they belonged to a person who had been delivered of a child. On Monday last, about an hour after the child had been found in the dam, it was brought to the Ecclesfield work-house, and laid down by her. She told her brother in my presence that she did not throw the child into the dam, she merely laid it in.

Ann Briggs, examined.—The piece of green cloth produced by William Shaw, the constable, and in which the child was found, is a part of a sofa cover belonging to Wm. Dyson, prisoner's brother. I took the body of the child out of the cloth, and then to the work-house ; I also at the same time, took the head of the child, also found in the dam, out of a separate piece of green cloth, which also belonged to the sofa alluded to. I have practised as a midwife for upwards of twenty years, and it is my opinion, that the head of the child has been cut off by some dull instrument. On Monday last, I went to the prisoner, and asked her to explain the manner to me how she was delivered of her child. I said to her, "the child's head is cut off." I have seen her several times since, and she still insists that the head came off. On reproving her with throwing it into the dam, she showed me that she had not thrown it in, but had laid it in pretty and nice.

James Machin deposed, that in consequence of information given to him on Sunday night, he went to the prisoner's house, and found it in the state described by the other witnesses. I, assisted by W. Shaw, the constable of Ecclesfield, searched the dam, and pulled out the headless body of a fine full-grown infant, a female. The witness went on to corroborate the testimony of Henderson and Greaves, as to the appearances in the prisoner's bed-room.

Sarah Ingham deposed ; I am the governess of the Ecclesfield work-house. I examined the breasts of the prisoner and found a deal of milk in them. She told me the same story, as to the manner in which the head came off, as she did the other witnesses. I produced a knife to her and showed by signs that she had cut the head off. But she threw herself on one side and shunned the idea.

William Shaw, the constable of Ecclesfield, confirmed the testimony of Machin.

Mr. William Jackson, lecturer on anatomy, stated, that on the 28th day of September last, he examined Esther Dyson, the prisoner, and she had every appearance of having recently been delivered. He was decidedly of opinion from the examination, that the head of the child had not been torn or screwed off by the mother. He also had no doubt, from the particular examination made of the body of the deceased, and from the appearance which it exhibited on that examination, that the child was born alive.

Mr. Joseph Campbell, surgeon, having also examined both the woman and the child, fully corroborated Mr. Jackson's testimony.

The Coroner having summed up, the Jury retired, and in a few minutes returned with a verdict of "Wilful murder, against Esther Dyson."

The Coroner then issued a warrant for the unfortunate woman's committal to York Castle, to take her trial at the ensuing Lent Assizes.

(9) *The Deaf and Dumb lose the protection of the laws of Society, by being left uninstructed.*

The "Constitution, or Cork Advertiser" newspaper, under date of Cork, Tuesday morning, 11th August, 1829, has the following :

"City Court, Second day, Saturday, 8th August, 1829. Michael Hennessey, a sergeant in the 21st Fusileers, was put upon trial for a brutal assault, &c. upon Mary Brien. The prosecutrix is Deaf and Dumb, and the trial was put off last

assizes, in order to have her sent to Dublin, to receive instruction, respecting the nature of an oath. It appeared now, by the testimony of her mother, that she had not been sent to Dublin, nor received any instruction here ; and as the prosecution could not succeed without her testimony, it was given up, and the prisoner was accordingly acquitted."

(10) *The Law considers Deaf and Dumb Persons capable of crime, though it makes no provision for their instruction.*

"Thursday se'nnight the Court proceeded to advise the information in the case of Jean Campbell, alias Bruce, the Deaf and Dumb woman, which we so often had occasion to mention, and which will be in the recollection of our readers. The Judges delivered their opinions at considerable length. The Court, with the exception of Lord Hermand, were of opinion, from the evidence of Mr. Kinniburgh and Mr. Wood, that the panel was *doli capax*, *quoad* the actual crime she was charged with. The objection taken by Mr. M'Neil was then repelled, and the Court found the panel a fit subject for trial and the libel relevant, but in respect the Jury to try the case were in Glasgow, they deserted the diet *pro loco et tempore*. The panel was then resumed."*

The following† contains the evidence of Mr. Kinniburgh and Mr. Wood, alluded to above.

"Monday, Jean Campbell alias Bruce, a Deaf and Dumb woman, accused of throwing her child over the Old Bridge of Glasgow, was again put to the bar. This case was certified from the last Circuit Court in Glasgow, and her counsel stated that as she was born Deaf and Dumb, she was unable to plead or make any defence.

"Mr. Drummond, counsel for the Crown, now gave in a minute, stating that he was satisfied of the prisoner being Deaf and Dumb from her infancy, but he offered to prove that she was capable of distinguishing betwixt right and wrong, and

* See Edinburgh Evening Courant, No. 16,549, Thursday, July 3, 1817. † See Dublin Journal, Saturday, July 25, 1817.

was sensible that punishment followed the commission of crime.

“ Mr. Sibbald, keeper of the tolbooth, was the first witness called. He said he understood the panel a little by her signs, and generally she conducted herself rationally ; that she was sometimes in distress, and he has seen her weep ; and more than once she signified that something had fallen from her back which seemed to make her in great uneasiness of mind.

“ Robert Kinniburgh, teacher of the Deaf and Dumb Institution, deposed, that he had seen the prisoner once in the jail of Glasgow, and repeatedly in the jail of Edinburgh ; that he has had communication with her by means of signs ; in general he understood her, but in particular instances he did not ; that she by her signs communicated to him the circumstances, which took place relative to her child ; that the death of the child was altogether accidental, and that when it happened she was intoxicated ; that she communicated to him, that upon that occasion the child was upon her back, covered with her petticoat and a duffle cloak, and as he understood her, she had held them together upon her breast with her hand, while she rested the child upon the parapet of the bridge, over which the child fell, while she was in the act of putting her hand in her bosom, where she had money, and which she was afraid was lost ; and by so putting her hand in her bosom he understood she had lost hold of the child, at which time the child was asleep, and had then fallen over the bridge. She communicated to the witness, that before that event she had that day drunk eight glasses of spirits. That his communications with the prisoner chiefly turned upon the accident, and that she seemed to understand him about as much as he understood her ; that is, in general, but upon some particular occasions she did not ; that she can make the initial letters of her name, but inverts them, C. J. ; and when she does so, points to herself, which leads him to think she understands them ; that she makes two or three other letters, but he is not sure if they denoted her children or not. He understood from her that she had had three children, and that the one the accident happened to was one

of them ; that he rather suspected she was not married, as the children were to different individuals ; that as far as the communications could take place betwixt him and the prisoner, she is a woman of strong powers of mind ; that nothing appears to have been awanting, humanly speaking, to have saved her from the pitch of depravity she appears to have attained, but some hand to have opened for her the treasures of knowledge in proper time ; that he conceives that the prisoner must be possessed of the power of conscience in a certain degree, and that she seems a woman of strong natural affection towards her children, as he was informed by different persons at Glasgow, and which she manifested by the indignant denial of the charge of having wilfully killed her child, and her immediate assertion that it lost its life by accident, as well as from observations he has made as to the state of mind of other uneducated Deaf and Dumb persons, and particularly one instance in the report of the Institution for 1815, page 54, he is of opinion, that if not blunted by intoxication, these feelings must have convinced her of the criminality of bereaving her child of life ; that in his communications with the prisoner, he was satisfied she was sensible of the criminality of theft, but he cannot say any thing as to the abstract crime of murder in general ; that she communicated to the witness her indignation at the fathers of her children for the way they had used her, and one of whom she sometimes has represented as her husband ; that sometimes he could not understand whether she understood the ceremony of marriage or not, or sometimes wished to evade the questions, or did not understand them ; that he has seen her use the form of a ring as the token of marriage, and she made signs that that had been taken away by the man she called her husband ; that is to say, that she meant that the marriage had been dissolved by him, and he had taken another wife. Being interrogated by the Court whether he is of opinion, that the prisoner could be made to understand the question, whether she is guilty or not guilty of the crime of which she is accused ? Answers, that from the way in which he would put it, by asking her by signs whether she

threw her child over the bridge or not ; he thinks she could plead not guilty by signs, as she has always communicated to him, and this is the only way in which he can so put the question to her ; but he has no idea, abstractedly speaking, that she knows what a trial is, but that she knows she is brought into Court about her child ; that she has no idea of religion, although he has seen her point as if to a Supreme Being above, and communicates merely by natural signs, and not upon any system ; that he could not obtain from her information where her supposed husband is, or what was his name ; neither could she communicate by natural signs any particular place, unless he had been at that place with her before, or had some mark for it ; and that she could not communicate to him about any person, unless there was some sign by which he could bring that individual to her recollection, or they had been seen together in certain circumstances ; that in referring to the accident, the prisoner communicates that there was a baker's boy near her, who heard the child plunge into the water and gave the alarm, and that upon this she laid her hands upon the ears of her little boy near her, but for what purpose he cannot say, unless to prevent him from crying out.

Here the Court expressed a wish to see Mr. Kinniburgh put the questions to the witness in open Court, which he did, and she answered by signs in the same manner as he had described.

The Lord Justice Clerk thanked Mr. Kinniburgh for his attention, and the assistance the Court had derived from his professional skill.

Dr. William Farquharson stated, that he twice visited the prisoner in the jail of Edinburgh ; on the first occasion alone, and on the second along with Mr. Kinniburgh and another gentleman ; that she fully satisfied him that she was not feigning to be Deaf and Dumb ; that she appeared to the witness to know as little of the distinction betwixt right and wrong as a child of six months old, and that she did not appear to be conscious of having done any thing whatever wrong in regard to the child.

Mr. Wood, Auditor of Excise, gave in a written statement to the Court, bearing that it appeared to him that the pannel did not understand the nature and consequences of pleading guilty or not guilty ; that she understood the distinction of right and wrong so far as to know, that if she wilfully threw the child into the river, she was liable to punishment ; and that she had been imprisoned on account of the death of her child, which she signified was occasioned by the accidental loosening of the fastening of her gown or cloak, in which the child was wrapped up on her back, when she was leaning on the ledge of the bridge. This opinion he formed from a visit to the pannel in prison.

The Court were unanimously of opinion that this novel and important question, of which no precedent appeared in the law of this country, deserved grave consideration, and every information the counsel on each side could procure and furnish.

The Court then ordered informations on each side to be prepared and printed.

CHAPTER X.

REFUTATION OF SOME POPULAR OBJECTIONS AGAINST ALL
ATTEMPTS TO EDUCATE THE DEAF AND DUMB, AND TO
ESTABLISH INSTITUTIONS FOR THEIR RELIEF.

“ THE Deaf and Dumb have enemies, says the Abbé Sicard, when they should have only friends.” If in this country they have any, from the bottom of my heart I pity them, even more than I compassionate those, to whom they are foes ; but fortunately for the Deaf and Dumb and this Institution for their relief, their enemies are even more hostile to each other, than they are to them ; for one side objects, that the Deaf and Dumb cannot be taught at all, the other, that they can be taught in any common school, as well as in those devoted exclusively to them. Thus in battle array stands each party, on an insecure footing,

“ Both claiming truth, and truth disclaiming both.”

COWPER.

Firm land only lies between them ; there rises this Institution ; on its summit I take my stand.

Hark! one party tolls the funeral bell, over the sepulchres, that they have opened for these souls, that they would bury alive. The other sounds the tocsin of attack, against the sanctuary, where the Deaf and Dumb are taught to worship. From the minarets of this Mutes' temple, with the Muezzin's* voice, thrice have I summoned both to prayer, within its walls, with all the faithful Deaf followers of the true prophet, already there assembled. Alas! while I spoke of peace, they still prepared themselves for the battle. "Let the Deaf and Dumb arise from prayer," said I in anger, "and see their enemies destroy each other." "Nay rather," said a still small voice in mine ear, "let them, like the Sabine women, interpose, and of foes make friends to each other and to them."—"Blessed are the peacemakers," saith the Saviour.

Most of both sides are now convinced. Let such unite in prayer. As it is coldest before sunrise, in the countries of the tropics; so the most unfriendly, who said they could not be taught at all, are now become the warmest advocates of the Deaf and Dumb. Some few are not "peaceable, nor easy to be entreated." To them I utter not

* In Mahometan countries, no bells are allowed in their places of worship. Five times, in each day, a man, who is called Muezzin, or Mowedden, ascends the highest pinnacle of the mosque, and calls the worshippers to prayer.

my call to prayer, to them I preach. Behold now the fallacy of the weapons, with which you fought, and on which you relied. Listen now to the truth; ye elder sceptics first. Ye thought, that the Deaf and Dumb were unfit to be instructed, and incapable of being improved; ye asserted, without knowledge or trial, that there was in them a sort of stupid indifference of soul, a stolid unteachableness of spirit, a kind in fact of "*mens Abderitica*," which incapacitated them from ever rising to the level of man's attainments. Ye, fools! called the Deaf and Dumb, mere "*machines ambulantes*," mere moving automata, mere animals, like the brutes that perish, fit only to be prepared, by mechanical labours, to be your drudges and your slaves. Oh! unwise and blind, could you doubt for a moment, when you witnessed the lively animation and expressiveness of all their attitudes and gestures; the inquiring eagerness, with which they seemed to search and hunt after knowledge,

"The mute intelligence of those bright eyes,"

COWPER.

that they possessed minds, as apt as your own, for cultivation; as fitted to develop the germs of science into maturity, if you would but plant them; as capable as your own, of receiving all the ennobling truths of religion.

Approach then to this house of prayer for the Deaf and Dumb, and listen to the supplication of

a boy, who, having been instructed in language and in revelation, offers up to the Father of spirits, without a set form of words, his vows, in his own simple phrases, speaking out of the abundance of his heart,

“ O God, take pity on me, bless me, forgive me my sin, for I am a poor, guilty sinner ; keep me from neglecting to think much of thee, and of Jesus Christ, and to pray to thee. O ! I thank thee, for thou hast given my master wisdom, to teach me, and my dear poor companions, about the religion of thee and of Jesus Christ. O pardon my sin ; give me wisdom to understand, purely, what he says about the religion. O give me good care not to break the Sabbath-day, but earnestly to read in the Life of Christ. O God, open my mind, purely to understand what I read in it. O ! I would thank thee, to give my companions wisdom, to understand what they read. O hear me ! thou art God ; beside thee, there is no Saviour ; thou art holy. O make me to hate sin, and to love the good ! O give me grace to glorify thee ! Save me from hell ; take me to Jesus Christ when I die. O ! Lord Jesus, for the sake of Christ, wilt thou hear me ? O God, give me good thoughts from heaven, through Jesus Christ. I thank thee, that we are at peace, in all the world, in thy presence. Make us obedient to thee and Jesus Christ, thy Son, in believing the Gospel, and reading the Holy Bible,

concerning thee and him. O God, Maker of heaven and earth, I look toward heaven ; forgive me my sin, for I have committed much sin against thee and thy dear Son, Jesus Christ. O ! I pray thee, God, to be very pitiful to me, a poor, guilty sinner. O ! best God, into thy hands I commit my soul. O God, accept me, for thy only Son's name's sake. O God, I am seriously thankful to thee, this morning, for giving me health and sleep ; keep me from telling lies, or bearing false witness against my dear poor companions, this day. O ! give them new hearts ; make them good, happy and wise ; for they do not understand, what thou art. O ! Lord God, for the sake of Christ : Amen.*

Is there, I would now ask, in the whole wide range of popular prejudices, a single one more unfounded in fact, or more utterly destitute of truth, as its basis, than the opinion, which those enemies of the Deaf and Dumb entertained, that the intellects of persons born thus are of an order, inferior to those others. Neither is there, I believe, any one false prepossession whatever, more injurious in its effects upon its unhappy ob-

* " This form of morning prayer was written by Joseph Turner, and was composed, without his having read forms of prayer."—Report of the Institution, for the Education of Deaf and Dumb Children in Edinburgh, 1815. Edinburgh, 1816, pages 49, 50.

jects ; it either prevents entirely, or paralyses exertion, makes even the benevolent and the humane, nay, the Christian too, sit down contented, with wishing that they had been born free from such an imperfection, without making a single effort to open new avenues to their minds, in the stead of that ordinary one, which is for ever barred against the entrance of knowledge.

The truth is this ; the minds of the Deaf and Dumb are only not developed perfectly, their powers are only not cultivated, their intellects are only not fully blown. They are not yet brought to all that richness and vigour of complete maturity, to which those of others speedily attain. And this, not from any defect in their mental capacities, or powers, but solely from their minds being destitute of the aid of one of the most important of its ministering servants, one of the external corporeal senses ; solely from the unhappy bar, which is opposed to their advancement, by their want of a proper organ of hearing. They only come short of the attainments of others, who have no defect, because they are destitute of the common means of acquiring knowledge, and ignorant of our medium of intellectual commerce, written and oral language, and are left unassisted, to the scanty and precarious gleanings of their own single and limited observation.

And yet forsooth, some men will confidently tell me, that the Deaf and Dumb have not minds,

until they are infused into them, by the talismanic power of their touch, until their creative power breathes into their nostrils the breath of life. "What is a Deaf and Dumb born child, considered in himself, and before any kind of education has begun to link him, by some relations, with that great family, to which, by his external form, he appears to belong. He is a being, who is a perfect nullity in society, a living automaton, a mere statue, such as Charles Bonnet, and after him Condillac, have represented. A statue, of which we must open, one after another, and direct all the senses, and supply the place of that one, of which he is unhappily deprived. Restricted to physical movements alone, he has not, before we have torn off that covering, under which his reason remains buried, even that sure and certain instinct, which directs these beasts, destined to have only this guide." Thus they write

Pray, did these men ever institute, as it were, a chemical analysis of the mind, that they speak so confidently of its constitution? Others have seriously asked, with all the gravity of wisdom, or of ignorance, call it which you please; "How can the Deaf and Dumb think, when they have not words, in which to reason? How can they reason, when they have no general terms, wherewith to carry on their mental algebra?" Pray, do these men not know, that words are the servants of the mind, and not its tyrants?(1) Do they

not see, that intellect is the absolute mistress of its own perceptions? Do they not feel that the human reason can operate, by various instruments, and can select which it pleases? Do they not believe, that understanding is the universal sovereign, over all these internal conceptions, which can serve its purposes?

I am confident, that I speak the truth, when I say that the Deaf and Dumb scarcely ever neglect any opportunity presented, for increasing their scanty stock of knowledge, and that they come much less short of their possible attainments, than other persons. If therefore there be any truth in the assertion, that it is, "Education makes all the difference between wild beasts and useful animals, all the distinction between the savage and the civilised man," we shall find in the bar to a perfect education, which their defective hearing opposes to their progress, a ready explanation of the partial development of their minds, when left unaided, and shall have every encouragement, to attempt their instruction.

They always exhibit in childhood, the same ardent and anxious curiosity; the same insatiable thirst for information and novelty, which characterises that period of existence; and it is only after repeated failures, that they ever give up as fruitless, their search after improvement. They in general excel very much other children, in capacity of patient attention and indefatigable in-

dust. They have commonly most tenacious memories, and great ingenuity in inventing signs for their ideas. They have ardent affections and great delicacy and propriety of mind. They always feel acutely, and express their feelings and sentiments, likings and aversions, warmly and decisively; and they are capable of the strongest attachments.

Their gestures, actions and attitudes, are all animated and lively, sometimes even to excess; their countenance, in general, most interesting and intelligent; their eye expressive in the highest possible degree. Though incapacitated from receiving all the pleasures from conversation, which we derive from it, they seem to taste and enjoy, with as much sensibility, as any person, if not with more, than most of us,

“ The heav’n-born pleasure, pure, refin’d,
From earthly language free,
The rapture felt, yet undefin’d,
The converse of the kindred mind,
In looks of sympathy.”

BENSON’S *MORNI*.

If I may be permitted to judge, from what has fallen under my own knowledge, either in books or in life, I would say that I am convinced, they possess in general fully equal, not to say superior abilities to other children, or perhaps I should rather express it, capabilities.

But these inadequate and incorrect conceptions on this interesting subject, of the facility and

practicability of their instruction, a subject so important to the happiness and comfort of many of our fellow-creatures and fellow-countrymen, shall not in future be ever urged as an excuse for apathy, or indifference, or inactivity.

Feeble, as is the advocate, who now pleads the cause of the Deaf and Dumb, deficient in all the arts of persuasion, his powers of eloquence weak,

“ Unfit

To touch the finer movements of the mind ;”

THOMPSON'S *SEASONS*, II. 1552.

he has felt convinced, that his talents and his industry, united, are at least adequate to the enlightening of the public mind upon this subject; and to the display of a decisive proof, both of the facility of their education, and of the vast benefits, they are capable of deriving from instruction. And if his deep conviction of the just claim, which the Deaf and Dumb have upon us for assistance, support him, if God's blessing cause public sympathy to await him, his object will not fail of its accomplishment; the Deaf and Dumb of Ireland will not henceforth be left destitute of instruction. I shall be repaid an hundred fold, by the mere success of my exertions, for any time, or labour, or expense, they may have cost me; and my readers will be animated to more zealous and extensive endeavours for their relief, by the delightful hope, that the benignant in-

fluence of their efforts, for the education of all the Deaf and Dumb, will be like the effect of the first dawning rays of the rising sun, which gave the power of melodious utterance to the inanimate statue,

“ For, as old Memnon’s image, long renown’d
Through fabling Egypt, at the genial touch
Of morning, from its inmost frame, sent forth
Spontaneous music ;”

AKENSIDE’S *PLEASURES OF IMAGINATION*, I. 150.

So shall the otherwise mute, and motionless lips of the Deaf and Dumb be awakened, by the enlivening warmth of their charity, into life and language, so shall the inspiriting beams of the bright Sun of Righteousness attune their hearts to unwonted melody.

By the exertions of benevolent individuals, multitudes have been rescued from their state of melancholy ignorance, their minds cheered and enlightened, by the beams of science. Blessed also with the mild and peaceful ray of revelation, “ that light which leads to heaven,”* and warmed into active life and vigour, by the influence of its spirit,

“ Almost the mandate stern they have forgot.
That barred their passage, where they fain would soar,
’Till knowledge seem’d beyond their ardent grasp no more.”

BENSON’S *MORNI*.

* Thompson’s Seasons ii. 880.

NOTES AND ILLUSTRATIONS TO CHAPTER X.

- (1) *An Educated Mute's explanation of the word "unintelligibility," proving that they have correctly instructed minds.*

"Mr. Linguet, one of the French Royal Academicians, having asserted, that persons thus instructed could be considered as little more than automaton ; the Abbé De L'Epée invited him to be present at his lessons, and expressed his astonishment that Mr. Linguet should be so prejudiced in favour of the medium, by which he had himself received the first rudiments of knowledge, as to conclude that they could not be imparted by any other. He desired him, at the same time, to reflect, that the connexion between ideas and the articulate sounds, by which they are excited in our minds, is not less arbitrary, than that between those ideas, and the written characters, which are made to represent them to the eye. Mr. Linguet complied with the invitation, and the Abbé, having desired him to fix on some abstract term, which he should by signs convey to his pupil, he chose the word *unintelligibility*, which, to his astonishment, was almost instantly written down by one of them. The Abbé informed him, that to communicate the word, he had used five signs, which, though scarcely perceivable by him, were immediately and distinctly apprehended by his scholars. The first of the signs indicated an internal act ; the second represented that act of the mind, which reads internally, or in other words comprehends what is proposed to it ; the third signified, that such a thing or act is possible ;—these, taken together, form the word in-

telligible ; a fourth transformed the adjective into its corresponding substantive, and the fifth, expressing negation, completed the word required. Mr. Linguet afterwards proposed the question, " What do you understand by metaphysical ideas ?" which being committed to writing, a young lady immediately answered, on paper, in the following terms. " I understand those ideas of things, which are independent of our senses, which make no impression on our senses, which cannot be perceived by our senses." On reading this, we cannot help exclaiming with the poet—

" Labor omnia vincit improbus."

A maxim by none more forcibly illustrated than by the Abbé de L'Epée.—*Month. Rev.* 8vo, 654, 1789.



PART II.

GENERAL VIEW OF THE INTELLECTUAL, MORAL, AND RELIGIOUS EFFECTS OF LITERARY INSTRUCTION, SCRIPTURAL KNOWLEDGE AND SPIRITUAL INFLUENCE, ON THE EDUCATED DEAF AND DUMB, AT VARIOUS AGES, AND UNDER DIFFERENT CIRCUMSTANCES OF LIFE AND DEATH, AS ILLUSTRATED BY NUMEROUS AUTHENTIC, INTERESTING, AND ORIGINAL ANECDOTES AND DOCUMENTS, SUPPLIED BY THEMSELVES OR OTHERS.



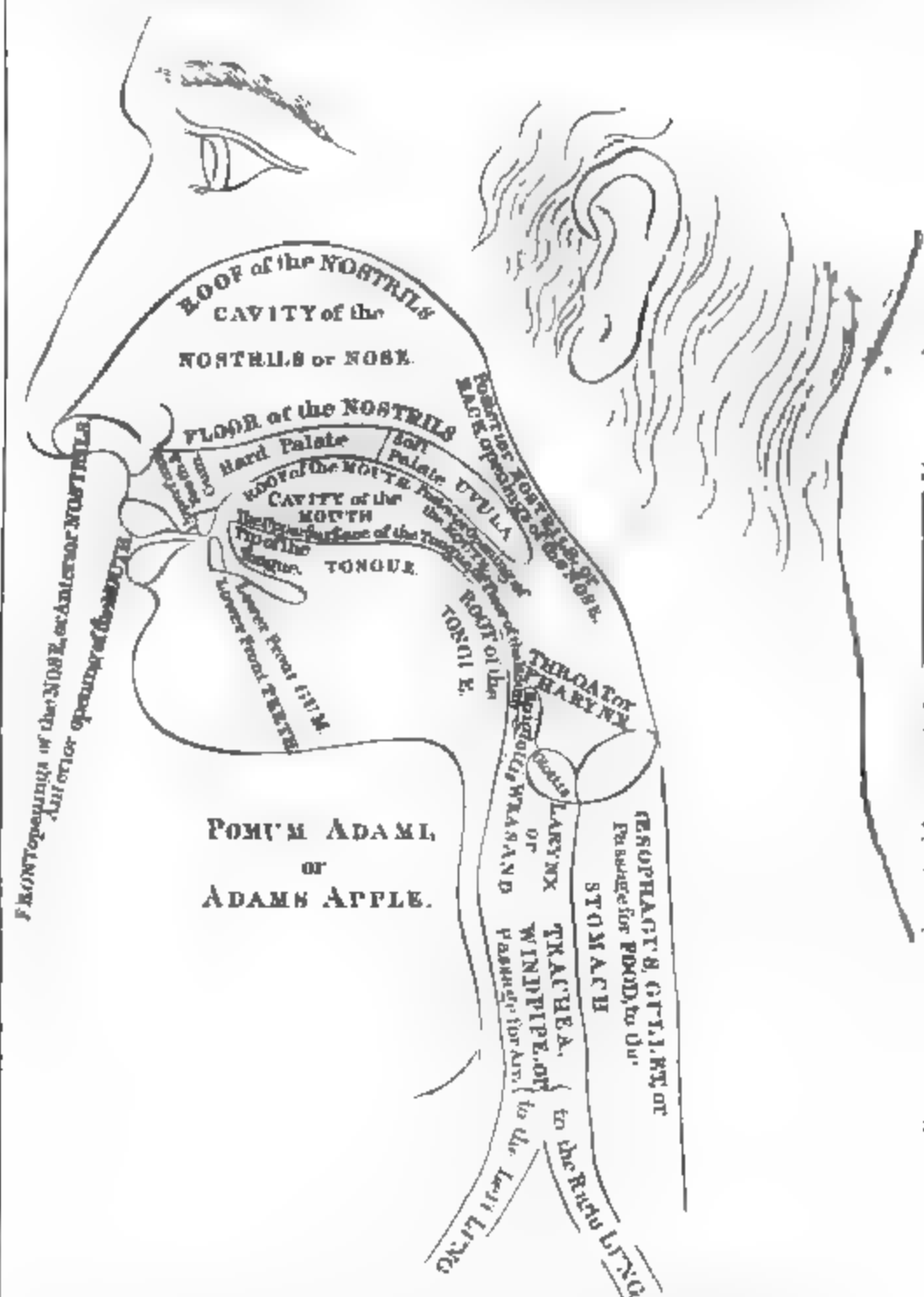


EXPLANATION.

Whatever Focalized Sound is heard, in any of the letters, is produced in the LARYNX (or WEASAND) by the sides of the GLOTTIS or upper opening of the TUBE, which passes through the LARYNX being made to vibrate, by the natural action of the outward current of AIR, coming up from both LUNGS, through the TRACHEA or WINDPIPE, in expiration, in the tightened cords, that form the sides of the opening. In all Oral Vocal letters, this Sound passes out, successively, through the posterior opening of the MOUTH, into the CAVITY of the MOUTH, & so on, through the anterior opening of the MOUTH, between the LIPS, into the external AIR, thus causing Vibrations in it, which are heard by the Auditor. In all Nasal Vocal letters, the sound passes out, successively through the posterior NOSTRILS, or Posterior openings of the NOSE, into the CAVITY of the NOSE, and so on, through the anterior NOSTRILS, or anterior openings of the NOSE, into the external air, similarly causing vibrations in it, which the listener hears. To make the sound escape through the NOSE, its passage out through the MOUTH must be prevented, in some way. This is effected, in M, by closing the LIPS, in N by closing the TIP of the TONGUE up against the upper GUMS, and in NG, by closing the Root of the TONGUE up against the soft PALATE. In Oral Letters, or Letters whose sound escapes through the MOUTH the UVELA & SOFT PALATE are raised, like a valve, so as to close the POSTERIOR NOSTRILS, & prevent the Sound's escape through the Nose. In Nasal Letters, of course, this Valve does not close in this way; but what is above explained, as to M, N, NG, occurs so as to make the breath, or sound, pass out through the NOSTRILS.

Profile View, or Section of the Organs of Speech:

TO SHew THE
MECHANISM of ARTICULATION.



Lithographed by John Johnston a Deaf mute (formerly pupil in the Institution) at his Masters, M^r Allens, lithographic Establishment, 16 Trinity Street Dublin

CHAPTER I.

STRIKING EFFECTS OF INTELLECTUAL INSTRUCTION IN DEVELOPING THE MENTAL POWERS OF THE DEAF AND DUMB, WITH ANECDOTES AS TO SICARD'S TWO CELEBRATED PUPILS MASSIEU AND CLERC.

NOTHING, however, convinces so forcibly, as examples of success ; I shall, therefore, here add a few anecdotes, about two or three instructed Deaf and Dumb persons, to show incontestably that their minds are not inferior to those of others, and that they may be brought to possess a knowledge, even of verbal language, equal, if not superior, to that of most ordinary persons ; for it is only by this wonderful possession of man, that they can be rendered both happy in themselves, and useful members of the community, as well as active participators of social pleasures ; but thus they have amply repaid the exertions and industry of their instructors. Guided by philosophical and enlightened views of the obstacles to be overcome, these have led forward unto knowledge, those whose intellectual powers, unaided, would have been but half expanded, like an unblown rose,

that is retarded in the evolution of its beauties, by a late inclement wintry spring; those whose capacities had been hitherto allowed by the cruel neglect of their more favoured fellow-creatures,

“ To lie in dead oblivion, losing half
The fleeting moments of too short a life.”

THOMSON'S *SEASONS*.

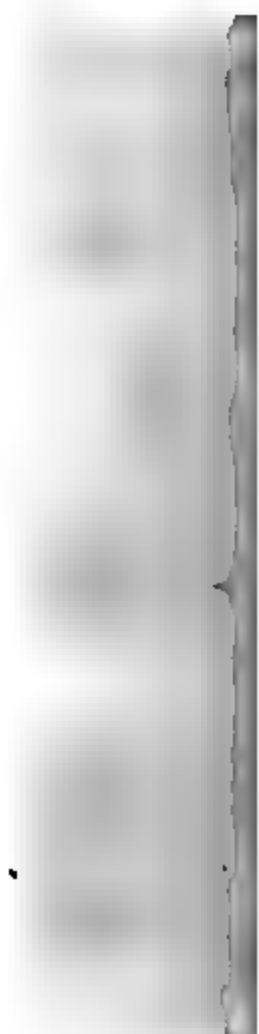
When at Paris, some years since, I was particularly intimate with Massieu; and as I think, that any additional facts, with respect to this extraordinary man, may not prove uninteresting, I have collected into one view here, such as I have been able to find.

He was then an old man, being nearly fifty years of age; but his answers to questions proposed to him by strangers, at the public lectures delivered monthly at the Paris Institution, by Sicard, have been often mentioned in periodical works and newspapers, for the last thirty years. Before mentioning these, however, I must premise that no person is to expect, that all other Deaf and Dumb persons will give such admirable answers, for scarcely once in a century, even among men, who can hear, does there appear such a mind as that of Massieu.

“ Il parait étonnant (says the author of the ‘ Notice sur l'enfance de Massieu,’ attached to Sicard's ‘ Théorie des Signes,’ p. 639,) que l'on puisse écrire à Massieu, et raisonner avec lui, comme on le feroit avec l'homme le plus éclairé;

on n'en sera plus surpris, quand on saura, que Massieu est peut-être un des hommes les plus profonds, qui existent aujourd'hui. La franchise, la précision, la sublimité de quelques unes de ses réponses, aux questions les plus imprévues, les plus abstraites, feront juger de la trempe de son esprit, et de l'amabilité de son cœur."

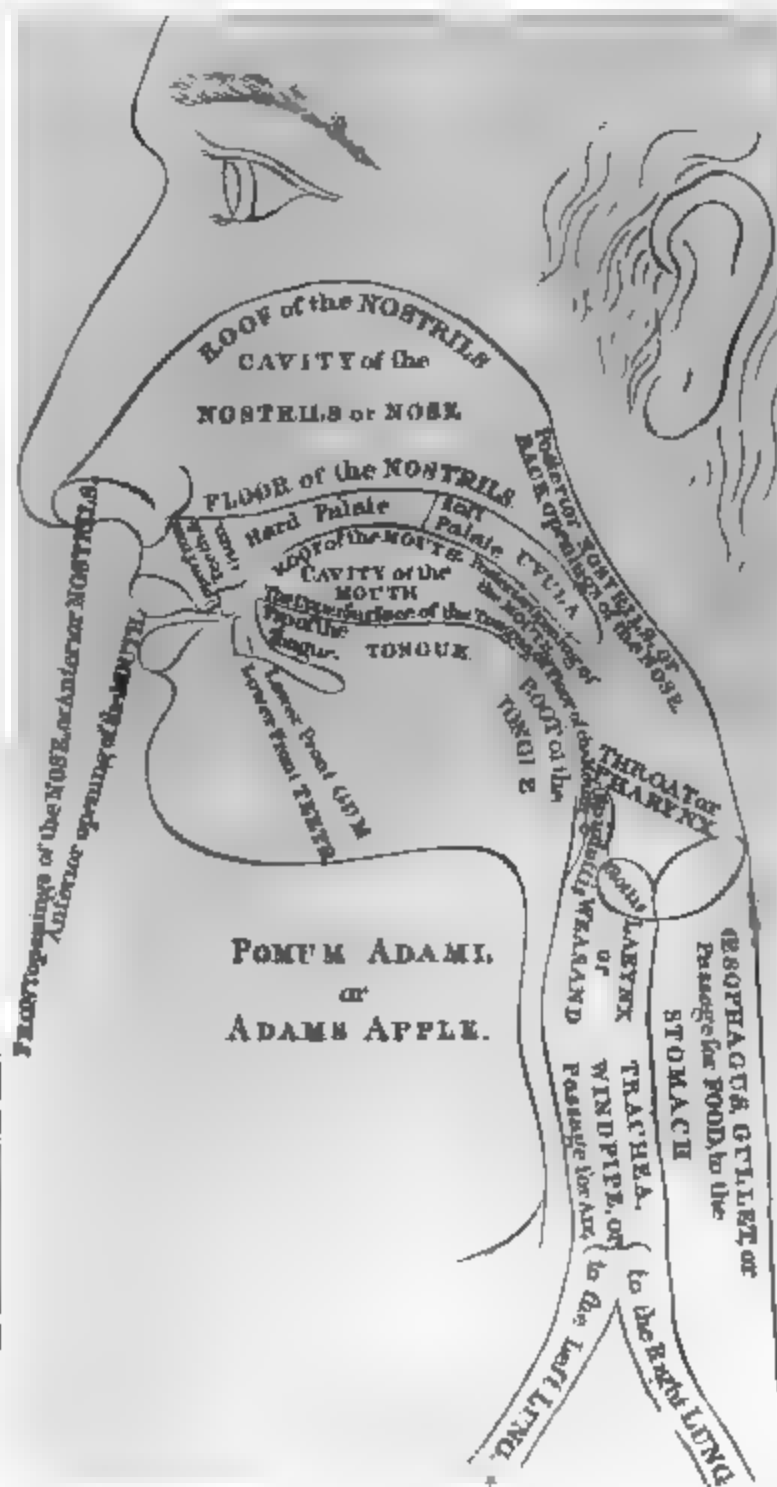
The following is the character given of Massieu, and of his fellow pupil, Clerc, by their friend Monsieur Bebian, in his Eulogy of De L'Epée. "Ah! que n'a t'il pu vivre encore quelques années, ce grand homme, L'Abbé de L'Epée, pour jouir des succès, qu'il avait si heureusement prédits. Qu'elle joie ineffable eut rempli son cœur, en voyant les sourds-muets le disputer aux parlans, pour le pureté du style, et souvent l'emporter sur eux pour la justesse des idées! Comme il eut tendrement serré dans ses bras Clerc et Massieu, ces deux élèves, dont les noms viennent se placer si naturellement auprès de celui de leur illustre maître, Sicard; L'un, Massieu, habile metaphysicien, descend avec une rare sagacité dans les profondeurs de l'analyse; le jeu de son physionomie, le caractère pittoresque et quelquefois sauvage de son style, fait reconnaître en lui l'homme de la nature; l'autre n'est pas moins étonnant, par la connoissance qu'il a du monde, par son aisance dans la société, et par la facilité avec laquelle il écrit en Anglais comme en François; Tous deux saisissant les nuances les plus



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Profile View or Section of the Organs of Speech:
TO SHew THE
MECHANISM of ARTICULATION.



Lithographed by John Johnston a Deaf mute (formerly pupil in the Institution) at his Masters, M^r Allen's Lithographic Establishment; 16 Trinity Street Dublin.

young Russian of great talents, though Deaf and Dumb, who had been sent to the school to be taught, with a view to become the master of a similar school in Russia, was asked the difference between intelligence and discernment. He said, "Intelligence is the faculty, by which we distinguish good and evil; what is useful and what hurtful. I think discernment is the faculty of distinguishing the greater and less degrees of good and evil." Massieu gave a longer answer, but more complex, and I conceive not so good or precise; it is, therefore, omitted without any loss.

An English lady asked Massieu one day, "Can every man obey the will of God?" to which he answered, "Oui, avec la grace, la vertu, et les bonnes habitudes;" which is, perhaps, as good an answer, as it is possible for a Roman Catholic to give. A Protestant, however, would have answered differently, and more scripturally. Some one wished to know what he understood by a bodily sense. "A sense," said he, "is a porte-idea." Another, wishing to embarrass him, asked him, "What is hearing?" "Hearing," said he, "is auricular sight." Another party asked him, whether he made any distinction between a conqueror and a hero. "Arms and soldiers make a conqueror; courage of heart, a hero. Julius Cæsar was the hero of the Romans; Napoleon is the hero of Europe," was the answer

that he wrote, without hesitation, on the black board. Some one asked him, "What is a revolution?" "Une révolution est une arbre, dont la tige est en bas, et les racines et haut."* (This is given in another form in Sicard's first publication—"C'est un arbre, dont les racines prennent la place de la tige."†) At the public exercise, on Monday, 25th April, 1808, some one asked him, "What is hope?" he answered instantly, "Hope is the blossom of happiness." "What is happiness?" "Happiness is pleasure, that ceaseth not; and misfortune is grief, that endeth not."‡ "What is the difference between hope and desire?" "Desire is a tree in leaf: hope is a tree in flower; and enjoyment is a tree in fruit." To the same question, Clerc answered, "Desire is the inclination of the heart: hope is a confidence of the mind." "What is gratitude?" is a question, that was once asked of Massieu, at a public assembly, unexpectedly. He answered it at once, as if by a sort of poetic inspiration—"La reconnaissance est la mémoire du cœur."§ A lady said to him, one day, that she compared Providence to a good mother. "Une mère," said he.

* *Théorie des signes*, ii. 424.

† *Cours d'instruction d'un Sourd-muet*, p. 379.

‡ *Do.* p. 385.

§ *Théorie des signes*, ii. 387. *Cours d'instruction*, &c. 387

“ se tient seulement auprès de ses enfans, Le Providence se tient auprès de tous les êtres.” A stranger asked him, what difference he made between God and Nature. His reply was this, “ God is the first Maker, the Creator of all things. The first beings all came out of his divine breast; he has said to the first beings, ye shall make the second; to the second, ye shall make the third beings; his wills are laws; his laws are nature.”* “ What is time? A line that has two ends, a path which begins in the cradle and ends in the tomb.”† “ What is eternity? A day without yesterday or to-morrow, a line that has no end.”‡ “ What is God? The necessary being, the sun of eternity, the mechanist of nature, the eye of justice, the watchmaker of the universe, the soul of the world.”§ The deceptive and acute question, “ Does God reason?” was put to him, (it

* *Théorie des signes*, i. 217.

† “ C’est une ligne, qui a deux bouts; un chemin, qui commence au berceau, et qui se termine au tombeau.”—*Cours d’instruction*, &c. p. 378.

‡ “ Un jour, sans hier ni demain; une ligne, qui n’a aucun bout;” et aussitôt il traça sur la planche noire un grand cercle. *Do.* p. 379.

§ “ Soleil de l’éternité. Machiniste de l’univers. Œil de la justice. Horloger de la nature. Ame de l’univers.” ‘ Ces qualifications singulières données à Dieu, sont de la création de mon premier élève Massieu. J’ai cru devoir les conserver.’ *Théorie des signes*, &c. i. 218, 221, 222.

is said by Sir James Macintosh.) He gave, without hesitation, this lucid and admirable answer, “Man reasons, because he doubts; he deliberates, he decides; God is omniscient; he knows all things; he never doubts; he therefore never reasons.”

But how are the Deaf and Dumb to be led to this knowledge of nature, of themselves, of God? Listen—

The following is the interesting account, which Sicard gives of his first leading Massieu to a knowledge of God.

“I had passed over with Massieu, the entire chain of beings; we had compared, classified, and arranged them, according to the rank which each occupies in nature. I could, therefore, set out from that point, to mount up to the last of all. And it was thus, that I commenced this conversation, for which all the preceding had prepared him.”

“All the things which minister to our use, and all the objects with which, from our infancy, we are incessantly surrounded, are the effects of human industry. Every one has its well known cause. The beings that we see before us, around us, above us, have therefore also their productive cause, without which they would not exist. “This cause, what is it? Has it been produced like other beings?” But, my child, if it had been produced, it would be necessary to ascend to another, from which this should have received

existence. And ascending thus, from cause to cause, we must necessarily arrive at a first, which should not have received it of any, or else admit an infinite series of beings, who would exist without there having been any cause of their existence. Massieu understood easily the absurdity of this proposition. To render this truth more sensible, I made use of a chain, composed of a very great number of rings, which I placed upright before him, and said to him, “The first ring which touches the earth is sustained, as you perceive by the second; the second by the third; and so on. But if the last of all, which I support in the air, was not itself held up, the entire chain would fall,” (and I let it fall on purpose.) It is necessary then, in order that this whole chain remain upright, that the first ring, which is at the top of the chain, be supported, either by an external power, or by a power which is inherent in itself, and independent of all the other links, which it ought to sustain. If it be by an external power, this ring is, therefore, not itself independent, and then it would be this power which would be so itself. But can we say, that this ring, which sustains all the others, will sustain itself? You see that being of the same nature as all the rest, it falls with them, when it is no longer supported. It is necessary, therefore, that the ring which sustains all the others be not of the chain. Behold how all the beings of the uni-

verse spring one from another ; ascend unto the first ; you will find one of them, which does not hold its existence from any other, and who, consequently, as he could not have received it, has always had it. What reason could there be, that he should not always have had it, if no being could have given it him ? Hence the existence of a first cause is a proof of its eternity.”


“ Massieu had understood for a long time what a cause is, and what is an effect. He knew that universally where there has been an effect produced, there must have existed there, also, by a necessary relation, a productive cause. My watch, said I to him, did not make itself ; its existence demonstrates that of a watch-maker ; this picture pre-supposes a painter ; this beautiful statue a sculptor ; this superb palace an architect ; this excellent book, a clever writer ; the good order which reigns in a state, a ruler full of wisdom and enlightened. By a necessary consequence, the world, which presents to our eyes a spectacle so grand and so magnificent, in which reigns such a beautiful order, and an order so constantly observed ; where the sun runs every day his course, and graduates his heat, to fertilize and vivify our earth ; where night succeeds regularly to day, to procure man the repose which is necessary to him ; where the innumerable host of stars move, before our eyes, with so imposing a majesty ; where all, like so

many suns, minister without doubt, light and heat and life, to worlds, more numerous than themselves ; this universe so wisely placed as it should be ; where all advances, develops itself, is successive ; without disturbance, without interference, without interruption ; where, in a word, the final causes of all can be so easily assigned ; supposes, therefore, necessarily, a Governor and Disposer, infinitely wise, infinitely enlightened, infinitely powerful, infinite in all manner of perfections.”

“ This discourse, made upon Massieu an impression, which I cannot describe. I took advantage of the enthusiasm of admiration, which I had excited, to make known to him this great Being, the idea of whom struck him for the first time. This, said I, is He, who eminently is ; He, whose non-existence would be a thousand times more difficultly comprehensible, than the existence of all that you perceive. This is the first Being, whom we call, on this account, the Being superior to all others, or the Supreme Being, the only one who exists by himself, and by the necessity of his being, the only one of whom one cannot speak, without enfeebling the idea which we ought to form of him ; all the others exist by him, and by an effect of his sovereign power, who continues to them their existence. As it was by an act of his will, that he called the world out of nothing, a single act of that same

will would make it return to nothing in an instant. He hears what I am telling you about himself; he orders me to make him known to you; you are, like me, like all other beings, that you see, his creation, his workmanship, his child. This is **GOD**, the object of our worship, before whom the heavens, the earth and the seas quake, and are as nothing !”

“ Massieu instantly became terrified and trembled, as if the majesty of this great God had rendered itself visible, and had impressed all his being ; he prostrated himself, and thus offered to this great Being, whose name then struck his view for the first time, the first homage of his worship, and his adoration. When recovered from this sort of ecstasy, he said to me, by signs, these beautiful words, which I shall not forget while I have life—‘ Ah ! laissez moi aller à mon père, à ma mère, à mes frères, à mes sœurs, leur dire, qu’il y a un Dieu ; ils ne le savent pas.’ ‘ Oh ! let me go to my father, to my mother, to my brothers, to my sisters, to tell them that there is a God ; they do not know him.’ They do know him, my child ; it is him they go to supplicate in that temple, whither they formerly conducted you, and where you imitated, without knowing their meaning, the signs that you saw them make in his presence. They do know him ; all those who hear, and who speak, know him, as well as you.”




“ But you would never have known him, if a holy pastor, the most respectable of men, touched with a tender compassion for all the Deaf and Dumb, had not first invented the art of revealing this great, this sublime truth, to all the Deaf and Dumb ; it is he, my child, whom you behold in me ; it is from him I have learned this grand secret, this so marvellous art of instructing thee, and of making thee to know this God, of whom you would have been ignorant all your life. ‘ Ah ! who then is this man who has shown it to you, and whose lessons you repeat to me ? ’ With what joy did I write, immediately, in large letters, the name of this immortal man, whose sacred mission I was exercising. Massieu could not refrain from tears ; he wrote after me this most venerable name, ‘ the Abbé De L’Epée,’ both upon the board, and in his heart. He wished to know if this charitable man had formed other disciples, and if the unhappy Deaf and Dumb of other countries, had, like him, instructors. I told him of all the schools for their education, and of their masters. The names of all these benefactors, of all these fathers of the Deaf and Dumb, were written in the memory of Massieu, whom I had just rendered so happy.”

“ We resumed our conversation about God.”

“ Such is, said I to Massieu, He, of whom you suspected the existence, one night, when I was making you observe and understand all the

wonders that are scattered over the celestial vault.”

It may be interesting to insert here the passage in the history of Massieu's education, to which Sicard thus alluded—“But one difficulty which resisted a great number of explanations, was the diurnal motion of the earth; Massieu could not comprehend this movement; nothing, he observed, when he arose, had changed its place during the night; it did not appear that we had made a ‘culbute,’ and that our heads were down, and feet up. ‘A revolution of nine thousand leagues could not take place, without our perceiving it, and without the buildings being over-set, without the waters of the rivers, and of the seas, being scattered in the air.’ I listened to all these objections, of a mind full of prejudices, and was not astonished at them. I replied to them by comparisons. At one time I used the similitude of a great wheel, on which a fly is walking, in a direction contrary to the motion of the wheel itself, and without ever falling; at another, it was that, which was as familiar to him, having been born near a great river, of a bark, which divides the waves, and hastens toward the embouchure, while the trees, which are upon the banks, appear to the travellers to ascend, and flee away towards the source of the stream. At another, it was that of the magnet, which, while turning round, does not let fall any of the bodies,



attached around its surface. The sun and the stars, said I to Massieu, are the trees and castles, scattered on the borders of the aerial river, which the earth is traversing. They appear to turn towards the west, while it is the earth itself that is turning towards the east. I spoke to him of the air, which surrounds the earth to a great distance, and which is called the atmosphere, in which fly the birds, because, in extending their wings, they occupy a space from which they have displaced the air that was contained therein, and in which the air, struck by the impulse of their wings, sustains them, as water supports a cork, less weighty than itself. But how did all these globes not fall one upon another? How did they spare this earth, which they would have soon dashed to pieces, if any of them fell from the vault where he had thought them fixed? I spoke to him of the two forces, whose combination keeps them separate, and makes them turn around a common centre. Here Massieu asked two questions, which I so desired, and which I incessantly ‘provoquois’—‘But all this did not make itself?’ ‘Oh no, undoubtedly,’ said I to him with delight. ‘Where then is he, who had made all these suns, and has given them this double force?’ ‘Thou shalt know him one day, my child. You must, however, first learn many other things.’ It is thus, that I prepared Massieu, by exciting in him so reasonable a curiosity

to understand, with a religious comprehension, suitable to so great an object, the name of Him, whose Almighty power has made all these worlds, for his pleasure. I did not wish to mix up with other knowledge, the most revered and important of all. I wished to make him traverse the whole scale, before arriving at the last step. I wished that Massieu knew himself, in order the better to know Him, of whom he was, without knowing it, a sort of image.”*

We return now to Sicard’s conversation with Massieu, about God ;

“ Who has made all these stars? Who has made that sun, that moon, this earth ?” saidst thou to me. “ Thou couldst not have comprehended me, at that time ; but the moment of answering is arrived. Behold Him, my child, Him, of whom thou askedst me the name. ‘ This august name is written in the heavens, upon all the stars, of which he regulates the career ; in the air, in the seas, whose inhabitants he nourishes ; in the earth, where all animals receive alike their sustenance from his beneficent hand. It is especially written, even this name, in all the souls, which he has made in his likeness, who know and love him. It is written

* Cours d’instruction d’un Sourd-muet de Naissance, &c. par Sicard, pages 219—221.

every where, for every where are imprinted the visible traces of his greatness and his power. All is subject to his sovereign sway ; all publishes his glory in its own manner. The winds are at his command ; the rains moisten the earth when he orders ; the earth only yields us her fruits to obey him ; the lightning and all meteors are but the executers of his supreme will. Man alone has the exclusive privilege of knowing him ; all the rest do his will, without having one of their own ; man, his peculiar creature ; man, whom he made after his own image, whom he has constituted king of the world ; and in whom are united so many perfections ; can *he* forget, that he has been so advantageously distinguished from all the creatures that surround him, only to serve as their interpreter, to lend them his voice, and to express with the liveliest transports their common gratitude ?”

“ Here I unfolded to Massieu, the perfections of God. He is eternal, said I to him, since he could not have commenced to be, and because he can never cease to exist. He is Almighty, since without him nothing exists, which could bound his power. He is infinite, since, if he were not so, he would not be all-powerful. His knowledge embraces all, the past, the present, the future ; since, if it were bounded, he would not be infinite. He is infinitely good, infinitely just, infinitely amiable, since he is the principle of all

these qualities. He unites in himself, and he so exhausts all, that includes, in its comprehension, the idea of goodness, of justice, of amiability, that these perfections in the creatures, which possess them to the highest degree, are but weak emanations, rivulets, which are lost and disappear, in the ocean of all the Divine perfections. His providence watches, without contention and without effort, over his work. He preserves it by his might; he regulates it by his power; he governs it by his wisdom; he conducts it to his ends with as much gentleness as force. The most mighty men, do but what he ordains; the most wicked, only do the evil which he permits and which subserves his designs; and although doing their own evil will, never do they aught, but what suits his good will; for all the power, that they have, they hold from him; and all the evil, that they do, becomes a good, by the sure disposition of his providence. He is present always; His eye penetrates the most hidden recess of our hearts, sounds its depth, and develops its windings. The heart of every man is, in a word, before him, like an open book, where nought can be from him concealed. He sees, he counts our deeds; he penetrates their motives, which we often seek to disguise from ourselves; terrible idea, for the unjust man, that the thickest shades cannot hide him from this piercing light, and who can no more escape from the eye of God, than

from that of his own conscience ; but infinitely consolatory thought, for the justified and good man, who can always say to himself, “ I live under the eyes of God, who views my deeds, and weighs them in the eternal balance of his justice. Man judges me, in the iniquity of his heart ; he lends me his own motives, his passions, his vices ; but God judgeth not as man, for as high as the heavens are raised above the earth, so high are the ways of God raised above the ways of man. I will live then, and I will act as being always under the eye of God, and as walking in his presence.”

“ But where is God ?” said Massieu to me. Where is he not ? answered I. He is every where by his presence, since he sees all ; by his knowledge, since he knows all ; by his providence, since he governs all. He is wherever there are created beings, wherever there are beings to be preserved. He fills then the universe by his presence ; but this universe, immense as it is, does not bound it ; it would embrace a thousand such, and they would be before him, no more than a drop of water, a grain of sand, an atom !”

“ But,” replied Massieu, “ how does God, who is a spirit, occupy the places which he fills ? You said to me, when speaking of the human soul, that a spirit occupies no place.” He is not there, my child, in the manner of bodies, which

fill and terminate in the spot where they are ; he is there, by his active and vivifying power ; all living beings move and exist in God, the principle of their life and movement. You know what the world is, and you know what the soul is. Well, we may say, though not strictly true, that the world is, with respect to God, what our body is, with respect to our mind. The soul is the life of our body, the active principle, which makes it move. God is more perfectly still the life of the world, and its universal mover. Wherever there is motion in the human body, there our soul is. Wherever, in the world, there is regulation, movement, love, action, thought ; God, the soul of the world, is there also. This universal power, should it be less perceived, because its domain is more extended ? If you are come to distinguish two substances in yourself, if thought attests the presence of mind ; how should not the creation of the universe, and the order which reigns therein, attest the existence and the presence of this creative being, the universal Governor ? The soul is, wherever an object causes a sensation, which produces an idea : the universal mind is, in like manner, wherever we find an effect produced. And as all the movements of the hand are regulated by the will ; all that lives or moves in space, must be referred to this sovereign will, whose might none can resist. The existence of the soul in man, who acts with

discernment, is not then more certain, more sensible, than the existence of the Creator of the world.”*

“ If there be a God, my dear child, I have no more need to prove, that there is a distinction between actions ; for there must be a rule to judge them, a balance to weigh them, a recompense for some and a punishment for others. If there be a God, nothing can any longer be indifferent ; and from this great idea springs that of just, and of unjust. If there be a God, there is good and evil ; good, conformable to order ; evil, a real disorder ; good, all that he has prescribed ; evil, all that he has forbidden. If there be a God, he must have, himself, communicated to man these ideas of justice and of injustice ; and the certainty of this communication, must be as evident, as that of his existence. If there be a God, there must then be a revelation. Yes, my child, there is one ; I will make you know, one day, all that God has taught us himself, about the creation of the world, about the first man, and about all that happened to the first man, and about all that happened to the first ages of the world ; thou shalt be acquainted with all that God

* Sicard says, above, that he speaks thus, only for illustration, not as the philosophical, or scriptural exposition, of these infinitely important truths.

has commanded us, or forbidden us, his promises and his menaces; thou shalt know that all does not finish with time, that there is another life, where order, which does not always reign in this world, shall be perfectly re-established; and where this order shall be unchangeable as God himself. It is, therefore, towards him, if we are wise, that we should turn all our thoughts, all our vows, all our desires. And are we not, whether we will or not, unceasingly under his eyes? Why should we shun seeing him? Will he see us the less, because we may make efforts not to see him? He throws light upon good, as well as upon wicked actions; this God, whom nothing escapes; this God, before whom pass the torrents of ages, and of men with them, as the waters of a river pass and roll away, before the spectator, motionless on its banks; this God, long-suffering, because all eternity is his, to punish, or to recompense; who gives men time to discover their errors, and repent of them; and refers, almost always, to another life, the punishment of the culpable soul; this God, the friend of the poor, the protector of the weak, and the comforter of the afflicted; by the hopes which he gives them of a better life, and of the eternal rewards, reserved for those who have walked in the ways of truth and judgment; this God, giving commandments to men, without distinction, because all are equal in his eyes; establishing here

below to represent him, the powers which govern us ; enjoining us obedience to laws, whoever may be their executors ; love of our country, whatever sacrifice this love may require ; respect for morals, whatever violence we may do our own feelings ; the pardon of injuries, however much it may cost our self-love ; the love of our fellows and an universal benevolence ; this God, the author and the source of all virtue, as the sole base, upon which rest all social relations, all laws, all morality. Ah ! my child, what would become of the world, what would become of society, if we took away the idea of God ? All the bonds, which unite men, would break at once ; all would be disarranged ; all would be confounded ; and it is a chaos that would result from it. What would become of the atheists themselves, and of the sophists, who would wish to banish God from our hearts ? Is it not the idea of an avenging God, which arrests all the hands, who would else soon rid the earth of them ? Is it not to him that they owe their preservation ? We cannot be ignorant, that the Being, who has made the world, has also made society ; that he has always permitted, that power should pass from one hand to another, to prove the just, and to punish the wicked. We know that every thing is in his hand, instrument of mercy, or sword of justice ; and we are not so insensate, as to break, ourselves, the rods, which he will well know when

to cast into the fire, after they shall have served his designs. It is on this consoling truth, my dear child, that rests, as upon an immovable base, all the social edifice. All else is only error of mind, illusion and falsehood. Truth, it is God, which is eternal, like himself.

“O Truth! sole source of delightful enjoyments, both to the heart and to the mind, the earth must, one day, become thy conquest; may thy happy reign console us for all the ills that error has caused! O Truth! thou alone art worthy of the world, because it is to thee alone, that is given, to content the mind, and to charm the heart. It is to extend the bounds of thy empire, and to give thee worshippers, who had seemed condemned to be ever ignorant of thee, that I have undertaken this work; my recompense is in the conquests, that I make for thee. Become thou the idol of this new people, as thou art mine; and may the teacher and the disciples never desert thy altars! In enlightening us all, in the true nature and the real value of all things, thou wilt render us more rational and better. Render us better, above all things, for we are always wise enough, when we are good enough.”*

* Cours d'instruction d'un Sourd-muet, &c. par Sicard, Chap. xxv. pages 389—405.

There are many beauties and many defects, in this quotation from Sicard ; but it has one capital want, paramount to all ; Christ, the atonement, the Saviour, the Redeemer, the Intercessor, my Lord, my King, my Prophet, my Priest, my God, the sole hope of my spirit, is not mentioned.

During the French Revolution, when Sicard was imprisoned, Massieu addressed the following beautiful letter, to the President of the National Assembly ;

“ Lettre de Massieu, au Président de l'Assemblée Nationale.

Septembre, 1792.

“ Monsieur Le Président—On a enlevé aux Sourds et Muets leur instituteur, leur nourricier, et leur père ; on l’a renfermé dans une prison, comme s’il était un voleur, un criminel.

“ Cependant, il n’a pas tué, il n’a pas volé ; il n’est pas mauvais citoyen. Toute sa vie se passe, à nous instruire, à nous faire aimer la vertu et la patrie. Il est bon, juste et pur.

“ Nous vous demandons sa liberté. Rendez le à ses enfans ; car nous sommes ses fils. Il nous aime, comme s’il était notre père.

“ C’est lui, qui nous a appris ce que nous savons. Sans lui, nous serions comme des animaux. Depuis qu’on nous l’a oté, nous sommes tristes et chagrinés. Rendez nous le, et nous serons heureux.

“ MASSIEU.”

“I had many conversations with Massieu, some years after his instruction had commenced ;” says the author of a work called, “*La Corbeille des fleurs.*” I asked him one day, “Do you love your father and mother?” “Yes ; very much.” “How used you to make yourself understood by them ?” “By signs.” I concluded from the first answer, that the sentiment of filial love was no stranger to his breast ; and it was pretty nearly about this period, that I received a proof, that it was one of the predominant feelings of his heart. His intelligence procured him an honourable place in the Deaf and Dumb Institution ; the National Convention decreed it to him with a salary attached. Immediately after the Abbé Sicard had read this flattering decree to his pupil, the latter, transported with joy, expressed in gestures, this thought, “I shall now, at length, be able to insure bread to the old age of my mother.” Sicard wrote to me shortly after, and spoke thus of Massieu, “Acts of filial love never cost the least effort, to his sensitive and grateful heart. ‘Giving to one’s parents, is repaying ;’ said he to me one day. This young man thinks only of the wants of his mother ; every thing that he receives as the price of his instructions, or as a return for the pleasure he communicates, would be remitted to her, if I were not forced to remind him, that he has wants himself, and that he must keep a sufficiency to satisfy them. The first mo-

tion of his soul, when he receives his salary, as usher, or any gift from those whom the justness and precision of his answers have delighted, is to say to me by signs, ‘This is for my poor mother.’ ”

When in London in 1815, Massieu, at a public examination, by the Abbé Sicard, gave the following answer, in English, to the question, “What is a spoiled child?” “A spoiled child, is a child whom his father and mother are fondling upon, instead of chastising it, when it is deserving of it. Their ill understood kindness prevents it receiving a good education, and he becomes a good-for-nothing fellow, often capable of being very troublesome to society. Godard, for instance, was once a spoiled child; his parents entrusted him to my care, when he was yet young; as he was indolent and giddy, I wished to give him a little paternal correction, but they forbade my striking him. Seeing, however, that he was abusing their goodness, they became at length a little more severe; and now their Godard is grown, with years, a little wiser and more reasonable, although he is, occasionally, a little lazy.” Clerc, another of Sicard’s most eminent pupils, who also accompanied him, gave this definition, “It is a child, that has been too much beloved and cherished, and who has not been corrected every time it deserved it; so that the child finding itself its own master, neglects its

duty, neither cultivates its mind nor forms its heart, and ends with turning out a good-for-nothing fellow, or at least an ignorant one.”

The same Clerc gave the following answer to a lady, who asked, why Armand Godard was not so well instructed as Massieu and himself; “Godard is still very young, and his mind has not yet acquired a sufficient degree of maturity. Besides, it is not in so short a time, that one can hope to reach a high degree of perfection. With patience and application, you will see him one day, I hope, capable of answering any question, you may be pleased to ask.”*

Sicard mentions a curious circumstance as to Massieu, namely, that without ever having heard that grammarians had given the name, of “sur-attribut” to adverbs, as more correct; he, purely from his own reflections, gave it that denomination, because, though, from being placed commonly near the verb, it got the name of “adverb,” it has no influence upon the only real verb “to be,” but merely modifies the quality, which in the other verbs, is connected with that idea; as for example in the sentence, “he is march-ing very fast;” or “he march-es very fast,” the influence of the adverb extends only to the

* Art of instructing the infant Deaf and Dumb, by John Paunceforth Arrowsmith. London, 1819, pages 29—31.

quality affirmed, "march," and not to the terminations, "es" or "ing," which contain the idea of the verb "to be."*

The following is the passage in Sicard's work, relating to this curious fact ;

" Ce n'est pas donc mal a propos, que M. Domergue a changé la dénomination de l'*adjectif*, pour lui en donner une plus raisonnable, plus précise, plus juste et plus conforme à la fonction qu'il remplit dans la phrase. On avoit appelé *adjectif* le mot jeté, en quelque sorte, sur le *substantif*; et comme l'adverbe est à l'adjectif, ce que celui ci est au substantif, M. Domergue aurait pu l'appeler, ce semble, sur-adjectif. Mais il a remarqué, que l'adverbe ne modifie pas seulement l'adjectif; qu'il modifie encore tout ce qui est affirmé d'un sujet, tout ce qui lui est *attribué*; il est donc au dessus de l'attributif, comme l'adjectif est sur le substantif, et au dessus du substantif. Et de même, qu'au lieu de donner le nom d'*adjectif*, au mot, qui modifie le substantif, en pourroit l'appeler *sur-substantif*, M. Domergue a appelé l'adverbe, *sur-attributif*.

* Elémens de grammaire générale, appliqués a la langue Française, par M. L'Abbé Sicard, Directeur de l'Institution Imperiale des Sourds-muets, &c. ouvrage adopté pour les Lycées 3me. édition. Paris ; de l'imprimerie des Sourds-muets, sous la direction d'Ange Clo. 1808, 8vo, Tomes deux. pages 540 et 551. Voyez Tome i. p. 483.

“ On ne sera peut-être pas fâché d'apprendre, que mon élève Massieu, Sourd-muet de naissance, à une leçon sur l'adverbe, lorsque je l'eus convaincu de l'impropriété de cette dénomination, trouva, lui-même, sans mon secours, sans avoir jamais vu la grammaire de M. Domergue, la dénomination, de *sur attributif*, après s'être interrogé, lui-même, par signes, à sa manière, sur la fonction de ce mot dans la proposition; et voici comment il justifia ce nouveau nom, donné à ce mot-la. ‘ L'adjectif, me dit il, est sur le nom; et pour l'exprimer, par signes, je pose la main droite, qui représente l'adjectif, sur la gauche, qui représente le nom. Mais l'adverbe étant l'adjectif de l'adjectif, je dois, pour le designer, remettre une seconde fois la main droite au dessus de la gauche. La main gauche peint l'adjectif ou l'attribut; le second signe peut exprimer *sur*. Ces deux signes, nous donnent donc *sur-attribut*.’ On conviendra avec moi, qu'une dénomination, inventée par un grammarien philosophe, et trouvé aussi par un grammarien de la nature, lequel n'a pour ainsi dire que son instinct dans ses recherches, pourrait bien être la plus juste, et par conséquent celle, qui convient le mieux à ce mot, qu'on a toujours appelé adverbe.”*

* Elémens de grammaire générale, &c. par Sicard. Tome i. p. 451, 452.

Massieu is an author, having published a book in French and English, for the use of the Deaf and Dumb, of which the following is the title, “Nomenclature, ou tableau générale des noms, adjectifs, énonciatifs, actifs et passifs, et des autres mots de la Langue Française, selon l’ordre des besoins usuels, et selon le degré d’intérêt des objets et de leurs qualités, dans leur classification naturelle et analytique, en Français et en Anglais; avec l’alphabet gravé des Sourds-muets; par Jean Massieu, Sourd-muet de naissance, premier Répétiteur de l’Institution à Paris. A l’imprimerie de l’Institution des Sourds-muets, sous la direction d’Ange Clo, Rue Saint Jacques, No. 256, 1808, 12mo, pages 404.”

Another answer, given by Massieu, is mentioned, by the writer of an article, in the Monthly Magazine :

“ I was present (says Mr. Mann) at another examination, held at the particular desire of Lucien Buonaparte, during the time that personage was Minister of the Interior. The Minister examined several of the junior scholars himself; and the progress they had made in writing and arithmetic was such, as not only satisfied him extremely, but excited the unanimous approbation of the rest of the company in the hall. Massieu was in attendance, as regulator of the less advanced pupils, and the Minister, at length, wished to put some questions to him also. The

young man mounted the stage and made his obeisance. His countenance, without being either handsome or expressive of any thing exalted, is very intelligent. It bears the character of some deficiency, but then it is only the deficiency of deafness, and it is evidently a sensible face, although it does not bespeak abilities above the common level.

“ The Minister spoke, and the Abbé communicated the question, by signs, to Massieu, who wrote it down *instanter*; then turning round an anxious and respectful look, he fixed his eyes upon the Minister, to know, if he had been happy enough to state the question, as it had been delivered, and Lucien Buonaparte nodding approbation, our Deaf and Dumb metaphysician proceeded, with expedition, to write the answer, underneath the question, as follows; ‘ Qu’est ce que la paresse? C’est le dégoût du travail; le désir de rien faire; d’ou resulte le besoin, la malpropreté, et la misère, la maladie du corps et le mepris des autres. What is laziness or idleness? It is a disgust from useful occupation; a disinclination to do any thing; from which result indigence, want of cleanliness and misery, disease of body and the contempt of others.’

“ In writing this, the gestures and looks of this young man were in perfect accordance with the ideas, that might be supposed to exist within him, and the words he was writing. When he

had finished the last word, he turned round, and then his whole person, with his countenance and his eyes, exhibited one of the justest pantomimic representations of laziness, which it is possible to conceive. After he had a moment dwelt upon this personification, which his fancy suggested to him, he made an expressive transition to the looks and manners of a person, filled with that dread and abhorrence which the idea of laziness should ever inspire.* “ I have (Mr. M. adds) been present at several of the exhibitions of the progress made by the scholars of this Institution. Their exercises are very curious; and it is pleasing to observe the rapidity, with which they translate the gesticulated meaning into words. They are almost always exact to a synonymy. One of them, he says, I remember on a particular day, when I was present, wrote down *glory* for *renown*, in translating into words a question, which was dictated to him, through the interpretation of Mr. Sicard’s gestures. But on the repetition of the sign which he had mistaken, he corrected the word immediately, and without hesitation wrote the answer underneath in the face of the whole company. The table being a large square surface of boards, painted black, the chalk

* Monthly Magazine, p. 249—May, 1807.

writing was distinctly legible, in every part of the exhibition hall.

“ The whole when written stood thus :

“ Qu’est ce que la renommée ?

“ C’est la célébrité, la publicité des grandes actions.” Then pausing to reflect a moment, he added, as if to show that he well understood the distinction.

“ Elle diffère de la gloire, en ce que la gloire tient plus à l’admiration, et ne se donne qu’aux actions, qui sont en elles-mêmes bonnes et généreuses, aussi bien que capable de faire éclat.”*

Massieu has some weak points in his mind.

He once told a friend, “ However, I should have made greater progress in knowledge, during the early part of my education, if a Deaf-mute had not inspired me with a great fear, which rendered me miserable. A Deaf-mute, who has a friend a physician, told me that those, who had never been sick since their birth, could not live to be old ; and that those who have frequently been so might live to be very old. Recollecting then my never having been very sick since my birth, I always thought that I could not live to be old, and that I should never reach thirty, nor forty, nor forty-five, nor fifty years.

* Monthly Magazine—1807.

“ My brothers and sisters, who had never been sick since their birth, died as soon as they began to be so. My other brothers and sisters, who have been often sick, have been recovered. Without this want of my illness, and the belief, which I had, that I could not live to be old, I would have studied more. I should be very, very wise, and very perfectly like the hearing-speakers. If I had not known this Deaf-mute, I should not have feared death, and I should have been always happy.”

As to the other celebrated pupil of Sicard, Laurent Clerc, (afterwards one of the masters of the American Asylum, at Hartford, Connecticut, United States ;) whose name is incidentally mentioned above, among the anecdotes of Massieu, his fellow-pupil, I regret that I am not able to give, at present, much detail. As he left Paris, before I went to the Continent to travel, with my brother, in 1817-18, I never had the pleasure of meeting him. His friend, Monsieur A. Bebian, mentions with respect to him, in his work, “ *Essai sur les Sourds-muets*,” the curious fact, that he was born without two senses,* namely of hear-

* *Essai sur les Sourds-muets, et sur le langage naturel, ou introduction à une classification naturelle des idées, avec leurs signes propres*, par A. Bebian. Paris : F. G. Dentu, imprimeur-libraire. Rue des Petits Augustins, No. 5, (ancien

ing and smell. As therefore, in other instances, persons have been born both Deaf and Blind, it is possible, that some instance may have occurred, or at some future time may occur, of a child being born deficient in three senses ; viz. sight, hearing and smell. In the interesting letter written by Saboureux de Fontenay, the celebrated Deaf and Dumb pupil of Signor Pereira, which I shall insert, in a future part of this little book, the reader will find some exceedingly ingenious suggestions, as to the possibility of communicating with a person, under such circumstances.

The following anecdote relates to Clerc ;

“ Un Sourd-muet de naissance, né Allemand, et instruit, d'après la méthode de l'Abbé de l'Epée, dans l'Institution fondée, à Vienne, par Joseph II. étant entré ensuite dans celle de Prague, quitta cette dernière ville, après avoir appris l'art de la gravure, pour se rendre à Paris. Là arrivé, dans un isolement absolu, connoissant pas du tout la Langue Française, il lui fallut un individu, avec lequel il put communiquer. Il ne pouvoit le trouver, que parmi ses frères d'infortune ; il se présente à l'Institution de Paris, et s'adresse à

Hôtel de Persan,) cet ouvrage se trouve aussi au dépôt de la librairie de l'auteur, Palais Royal, galeries de Bois, No. 265 & 266, 1817, 8vo, pages 150. “ Clerc, d'ont j'ai parlé, est aussi privé de ce dernier sens, l'odorat.” Préface, p. vi.

Clerc, élève de M. Sicard, Sourd-muet de naissance, répétiteur, comme Massieu, d'une des classes de cette école ; jeune homme, qui reunit à beaucoup d'esprit naturel, des talens et de la grace dans le style. La connaissance est bientôt faite ; la langue de la pensée met aussitôt en rapport les deux Sourds-muets. Le voyageur avoit trouvé, sans doute, là un ami, qui pouvait le comprendre et le plaindre ; mais la langage naturelle ne lui suffisant pas pour obtenir, des autres hommes, des secours, il lui falloit un interprète, qui pût traduire ses pensées, dans l'idiome de la société. Le jeune Clerc, qui connoit et écrit bien la Langue Française, offrit à son malheureux camarade de lui servir de *trucheman*,* auprès de l'ambassadeur de la cour de Vienne, auquel le premier désiroit se presenter. Cet arrangement pris entre eux, l'élève de M. Sicard informa son maitre de la demarche, qu'il alloit faire, par le billet, que nous transcrivons ici d'après l'original.

“ Ce jeune Sourd-muet Autrichien, depourvu d'argent et de tout secours, accablé des dettes occasionées par le defect de travail, menacé par ses creanciers, va avoir recours à la bonté et à la générosité de S. E. Mgr. L'Ambassadeur d'Autriche. Il me prie de l'accompagner, non seulement pour lui servir de guide, mais encore

* Interpreter.

pour l'aider à s'exprimer. Je m'estime d'autant plus heureux de pouvoir le satisfaire, que c'est aujourd'hui mon jour de liberté."

"L'ambassadeur s'étant trouvé absent, cette démarche fut infructueuse. Cependant, la déplorable situation du Sourd-muet exigeoit de prompts secours et un asile. Le jeune Clerc, plein d'humanité et de zèle, porte sans délai ses pas ailleurs ; il s'adresse à plusieurs graveurs ; c'est par écrit, qu'il fait connaître le but touchant, qui l'amène, ainsi que l'infortuné et les talens de son camarade ; il réussit enfin à le placer chez un graveur, ou, moyennant son travail journalier, celui ci pourvoit aujourd'hui à tous ses besoins."*

It would be interesting should I, or any one

* Théorie des signes, ou introduction à l'étude des langues ; ou le sens des mots, au lieu d'être défini, est mis en action. Ouvrage élémentaire, absolument neuf, indispensable pour l'enseignement des Sourds-muets, également utile aux élèves de toutes les classes et aux Instituteurs ; jugé digne d'un grand prix décennal de première classe, destiné au meilleur ouvrage de morale ou d'éducation. Dédié à sa Majesté l'Empereur et Roi ; par M. L'Abbé Sicard, Membre de l'Institut de France, et de plusieurs Sociétés Savantes et Littéraires, Instituteur des Sourds-muets, à Paris. De l'imprimerie de l'Institution des Sourds-muets, sous la direction d'Ange Clo, Rue St. Jacques, No. 256, 1808, 8vo. Tomes deux, pages 586 et 656.

Notice sur l'enfance de Massieu, Sourd-muet de naissance, (attaché au Tome second,) note A, (voyez la page 629,) pages 648, 649.

else, have occasion at any future time, to republish this work, to endeavour to condense, into one view, all that can be collected, as to Clerc's mental history, as I have in some measure done as to Massieu ; at present I must confine myself to the following, viz. his answer to the question, " Quelle difference entre l'Abbé De L'Epée, et l'Abbé Sicard ?" Clerc gave this interesting answer, " L'Abbé De L'Epée a inventé la manière d'instruire les Sourds-muets ; mais il avait beaucoup laissé à desirer. L'Abbé Sicard l'a beaucoup perfectionné ; mais s'il n'y avait pas eu l'Abbé de L'Epée, il n'y aurait pas l'Abbé Sicard. Ainsi, honneur, gloire et reconnaissance, éternelles, à ces amis de l'humanité."

CHAPTER II.

BRIEF MEMOIR OF THE ABBÉ DE L'ÉPÉE.

I TRUST that the following brief memoir,* of the admirable De L'Épée, whose name has been introduced above, by Sicard, in his conversation with Massieu, as the founder of the French, and (by his disciples) of most of the other Institutions, in Europe and America, for the Deaf and Dumb, will be interesting to my readers, who probably only know him by name, or at least by only one or two facts of his history.

“ Michel De L'Épée was born at Versailles, the 25th November, 1712. His father, who was the king's architect, and united with distinguished

* Principally compiled from “ L'art d'enseigner à parler aux Sourds-muets, &c. précédé de l'éloge historique de M. L'Abbé De L'Épée par M. A. Bebian.” 1820, page 7—15, 25, 43—45, 51—56.

talents, a strong feeling of piety, devoted himself to inspiring his children, from the most tender age, with moderation of desires, the fear of God and the love of their neighbour. These happy principles, animated by parental example, germinating early in the heart of the young De L'Epée, rooted so deeply there the habit of virtue, that the thought of evil became a horror to him ; and when, at an advanced age, he turned his view back upon his long career, in which, as he sometimes said, he did not remember to have had more than one conflict or trial to sustain ; he felt that he had done little for God, and considered, as without any merit, a virtue, that seemed to have been acquired without efforts. His fervent piety, all his actions, of which the Gospel was the constant guide,* announced, from his earliest youth, his vocation for the service of the altar. His parents, who had at first resisted his desires, yielded at last to his reiterated requests.

“ But his first steps in this career were marked by opposition, sufficient to arm him early against the persecutions, which, at a later period, should put his virtue to more frequent trials. When he

* The reader is requested to remember, that the original account is written by a Roman Catholic. Some words have been omitted, some altered.

presented himself to be admitted to the first degree of the priesthood, they proposed to him, according to the custom then established in the diocese of Paris,* to sign a formulary of faith, contrary to his principles; but he was incapable of betraying his conviction, and his hand refused to approve, what his conscience disavowed. They consented, nevertheless, to invest him with the Dalmatica, condemning him, however, at the same time, never to pretend to sacred orders. In spite of all the humility which characterized him, he thought that his humble services at the foot of the altar, in the last rank of the ministry, could not acquit his debt towards society. This was too little for that ardent charity which consumed his heart, and which was in him the torch of genius. He turned his view then towards the bar, to which he had been first destined. In a short time he passed through the prescribed studies, and took the usual oath.

“ But could he take pleasure in the pictures of violence, of cunning, of cupidity, which provoke

* De L'Epée and Sicard were Jansenists, that is Roman Catholics, who hold several of the most important doctrinal and practical truths of Christianity, and have a conscience; and this explains, why they were both hated and persecuted by that Antichristian banditti, the Jesuits.

daily the rigour of the law ? The hatreds, the divisions, which the decisions of Themis repress, but do not calm ; the tricks of chicane, and its fury, must too deeply have affected his mild and tranquil soul, made for the service of the altar. Thither all his desires tended, thither all his views were bent ; at last his wishes were successful.

“ A worthy prelate, the nephew of the celebrated Bossuet, who edified by his example the diocese of Troyes, and who called around him every man of strict piety, whom he could meet, anxious to restore to the church a servant so valuable as M. De L’Epée, offered him an humble canonship in his diocese. It was from the hands of this eminent bishop that he received the sacred office, to which his wishes had been directed. He could then devote himself, with all the ardour of his zeal, to the preaching of the Gospel. Mild persuasion flowed from his lips ; he knew well how to render amiable by his example, the precepts with which his eloquence, simple and full of unction, penetrated the most hardened hearts. The love of his neighbour was the feeling which predominated in him, and his words produced abundant fruits. But, alas ! this happiness was not of long duration. M. De Bossuet died, and Providence, whose ways are impenetrable, had willed, to subject M. De L’Epée to new trials.

“ About this time, M. De Soanen was perse-

cuted,* because he held the religious principles of the great men (Jansenists) of Port Royal. M. De L'Epée, who was in habits of great intimacy with this virtuous prelate, was laid under the same interdiction.

* That it is the common lot of the teachers of Deaf and Dumb Schools to be abused and maligned, appears from the following.

“ Non v'ha uomo sulla terra, che non abbia avuta in vita qualche affizione ; non è quindi sorpresa se un uomo caritatevole, come il Signor. May ha avuto a soffrire delle amarezze. Il nostro P. Assarotti non ha lasciato, e non lascia, di averne delle considerabilissime. La fittazione del suo stabilimento, protratta per 12 anni, lo stato di pericolosa indecisione, a cui lo vide ben presto ridotto, delle circostanze disgustose, per parte di persone, ch' egli stimava, i sarcasmi, che (non già contro di lui, che se ne ride, ma) contro i suoi cari allievi, vomitarono degli uomini insensati, delle persecuzioni eccitategli da chi egli ornava, delle lettere anonime, frutto di vendetta puerile per delle private passioncelle, ch' egli aveva dovuto contrariare, e, negli ultimi tempi, una contesa tediosa con soggetti sotto ogni aspetto ragguardevolissimi, sono state altrettante ferite, che rinnovandosi estendeano la piaga del suo dolore, in vedere gli uomini deviare dal giusto sentiero. Egli è stato ne' passati mesi per la prima volta attaccato di malattia biliosa, e la causa non ne è certamente l'amor proprio, ma il sentimento perfettissimo dell' onestà, del dovere, dell' affetto sviscerato per il vero bene de'suoi allievi, anzi (che ben posso dirlo) de'suoi cari figli, i sordomuti ; bene che solo si ottiene per la conversazione dell' innocenza santissima, della più pura ed esatta morale, della più soda e ben regolata pietà.”*

* Osservazioni all'opuscolo, “ Cenni Storici,” &c. p. 35. Annotazione (3).

“ We shall not delay your attention upon these quarrels, now forgotten. Ah ! who occupies himself, now, with questions on the formularies ?—But you will remark, (and I may here find an opportunity of a happy comparison with his worthy successor,) that notwithstanding the strictness of the principles, which M. De L’Epée professed, never was there seen a devotion less offensive. He spoke rarely to persons of a different opinion about the objects of their creed, and when he was led into it, never did his discussions degenerate into disputes ; he had the talent of keeping them in the line of those agreeable conversations where confidence reigns.

“ A Protestant came from Switzerland to learn from him the art of instructing the Deaf and Dumb ; M. D. L’Epée received him with the kindest welcome.

“ Soon afterwards their hearts, formed to love each other, united in the bonds of the tenderest friendship.

“ This toleration, of which M. De L’Epée presented so happy an example, was not always observed by others towards him. His creative talent had given a new existence to the Deaf and Dumb, in revealing to them the heavenly destinies of man, redeemed by the Divine blood ; the question then arose about receiving their confession ; he alone could understand it. Necessity dictated to him the law ; he thought he could at-

tain without difficulty its authorization ; but his reiterated solicitations not receiving even an answer, he wrote to the Archbishop of Paris, and after complaining of this obstinate silence, he declared to him in terms respectful, but full of dignity, that he thought it at last his duty to interpret it in his favour, and to consider it at least as an indirect authorization ; it was the only one he could obtain.

“ In this circumstance, however, he only had need of patience ; but how often had he need of all the resignation, which religion and virtue can give !

“ Having presented himself in his parish church one day, to receive with the faithful, the ashes, which at the commencement of Lent religion spreads, in sign of penitence, upon the forehead of the Christian ; the priest who was entrusted with the ceremony, repulsed him publicly with violence. But M. De L'Epée, with that gentleness which never abandoned him, said, ‘ Sir, I came here as a sinner, to humble myself before God, at your feet ; your refusal adds to my mortification ; my intention is fulfilled before my God ; I do not insist, in order not to wound even your conscience.’ *

* This answer of De L'Epée is beautiful. It gives me the sincerest pleasure to recognise, acknowledge and love truth in one, the general opinions of whose church I think utterly antisciptural.

“ But for the honour of the Christian religion, whose spirit is so contrary to all species of intolerance, of this religion of love, whose first precept is universal charity ; we must add, that this fanatic man exhibited, afterwards, manifest proofs of derangement, with which we are willing to believe he was beginning to be afflicted at this period.

“ M. De L'Epée had but one passion, ardent however, as is every passion that is exclusive ; it was to render himself useful to mankind. The preaching of the divine word, in the temple, was forbidden him, as well as the direction of consciences, at the tribunal of penitence. The interdiction with which he was struck, having taken away all food from this longing to do good, which tormented him, rendered it still more ardent and devouring. It seems, as if Providence husbanded his powers, and concentrated them all designedly, for the great work, to which he was called and which he alone could accomplish.

“ Business led him one day to a house, where he found only two young women occupied in needlework, which seemed to engage their whole attention. He addressed himself to them ; they did not answer ; their eyes remained fixed upon their work. He questioned them again ; no answer. His astonishment was extreme. These two sisters were Deaf-mutes, and M. De L'Epée was ignorant of it. The mother arrives ; all is explained ; she

informs him with tears of their misfortune and her regrets. Father Vanin, priest of the 'Christian Doctrine,' had commenced, by means of plates, the education of these two children; but death having taken from them this charitable man, they remained without assistance, no one being willing to continue so difficult a task, of which the result appeared so uncertain. 'Believing, therefore,' adds De L'Epée, 'that these two children would live and die in ignorance of true religion, if I did not attempt some means of teaching them, I was touched with compassion for them, and told the mother that she might send them daily to my house, and that I would do whatever I might find possible for them.' Such were his expressions.

“ Thus his zeal did not even permit him time, to measure the unknown career, upon which he was entering. Theology and morality had, until then, occupied all his moments; he had not even the knowledge of the feeble attempts, previously made in favour of the Deaf and Dumb; but besides, what assistance could he have found in them? Were not the almost fruitless efforts of his predecessors, on the contrary, very likely to bring discouragement to his soul? The prints of Father Vanin, a feeble and uncertain resource, could not aid his task; the apparent success obtained, by making the Deaf and Dumb speak, had not solidity enough to seduce so clear a mind;

but he had not forgotten, as he himself informs us, that in a conversation that he had had, at the age of sixteen, with his tutor, an excellent metaphysician, the latter had proved to him this incontestable principle, that there is no more natural connexion between metaphysical ideas and the articulated sounds, which strike our ears, than between these same ideas and the characters traced which strike our eyes. From thence followed this immediate conclusion, that it would be as possible to instruct the Deaf and Dumb, by characters traced in writing and always accompanied by visible signs, as to teach other men by words and by the gestures, which indicate their signification. ‘How little did I think at that moment,’ adds M. De L’Epée, ‘that Providence was then laying the foundation of the work, to which I was destined.’ See here how a grain thus thrown casually into a fertile soil, produced the most abundant harvest, for the good of humanity.

“Thenceforward De L’Epée devoted himself exclusively to the task he had undertaken; and while many laughed at him, he found in his occupation his chiefest happiness. ‘I used to pity you,’ (said a respectable minister in Paris to him one day, after having been present at one of his lessons,) ‘but I now pity you no longer; you are restoring to society and to religion, beings, who were strangers to the one and to the other.’

“It is needless to enter into all those details

of his history, which relate only to his method of instruction and his mistakes, as well as to the opposition, which he met from other teachers ; my only object here is to give a history of his heart, as connected with the task he had undertaken.

“ When at last, doing violence to his modesty, he gave a certain degree of pomp to his public examination of his pupils, and presented to general admiration the Deaf and Dumb, writing in various languages, it was only to enable strangers to appreciate the utility of their education; in the hope that his happy success would induce other friends of humanity to found similar establishments. When he saw the great and the learned emulous to give him the tribute of their admiration, it was not his personal glory which pleased him ; the benevolence which filled his heart left there no place for self-love ; but he experienced the purest pleasure, in thinking that the eclat, which was thus given to his art, would insure its existence and propagate its fruits.

“ But when the tide of his admirers had retired ; when this concert of praises and of benedictions had ceased ; and when to the flattering sound of applause, succeeded, in the Institution, the silence of gestures ; then, retired amidst his beloved pupils, he elevated their hearts to God, to thank him and to refer to him all the glory of the success, which they participated with their

master, and purified with care their souls from the slightest taints of vanity, for it was above all, Christians that he wished to make them. Our country and society much less demand from us wise men and philosophers, than virtuous men and good citizens ; and it is only by religion that we can hope to form such.

“ M. L'Abbé De L'Epée had received from his father only a moderate inheritance ; and as all his instructions were gratuitous, it was only by the most strict economy, that he could find means to pay the board, &c. of his pupils, and the salaries of masters and mistresses, who assisted him in such a difficult task.

“ The rich (says he somewhere) only come to my house by tolerance ; it is not to them that I devote myself, it is to the poor ; but for these latter I should never have undertaken the education of the Deaf and Dumb. The rich have the means of looking out for, and paying some one to instruct them.” Thus this charitable man, as modest as great, put no distinction between himself and the common herd of teachers. Yes ; the rich can pay masters ; but can they purchase genius ? Can they buy with gold that attachment, that perfect devotedness, that active charity, which, in the Institution for the Deaf and Dumb, can in some degree supply every thing, and which nothing can supply ?

“ In 1790, the ambassador of the Empress of Russia came to felicitate him in her name, and to offer him rich presents from that princess, who knew how deservedly to appreciate all that is truly beautiful and grand. ‘ My Lord,’ replied the Abbé De L’Epée, ‘ I never receive gold ; tell her Majesty, that if my labours have appeared to her to have any claim on her esteem, all that I ask of her, as a favour, is that she will send me a Deaf and Dumb person, or a master for them, to be instructed.’* ”

“ There was no kind of severe privation, which he did not impose on himself for the sake of his pupils. It was in order to supply their wants, that he limited all his own ; it was to give them clothes, that he himself wore old ones ; in a word, all he had was in his eyes only the patrimony of his children, and he only reserved to himself what was indispensably necessary.

“ In the rigorous winter of 1788,† already far advanced in age, and labouring under severe infirmities, he remained without a fire, and refused to purchase wood, in order not to exceed the mo-

* L’Abbé De L’Epée, *Comedie historique, &c.* par Bouilly. Preface, p. 6.

† Ibid. p. 5, 6.

derate sum, at which he had fixed his annual expenditure. All the remonstrances of his friends on this point had been fruitless. His forty pupils were informed of it ; with folded hands, and all in tears, they came to cast themselves at his feet, conjuring him to preserve himself, at least for their sake. They would not consent to quit him, until he had promised to renounce this cruel privation, which alarmed, as much as it afflicted their tenderness. He yielded, but not without difficulty, to their tears ; for a long time after, however, he reproached himself for his concession ; and when he saw his little family surround him, with all the most lively demonstrations of love and veneration—‘My poor children,’ said he, sometimes, ‘I have wronged you of a hundred crowns.’

“He rented a small house on the heights of Montmartre. It was thither, that on holidays he conducted his pupils. He invited, sometimes, one or two friends, worthy of participating in the simplicity of his taste, and the innocence of his pleasures. When he was secluded in his privacy, his eyes and his heart could not satiate themselves with the affecting picture offered by the gaiety and happiness of his children. Sometimes he mingled in their amusements ; more frequently they were seen pressing around him, contemplating his beloved features. After these

sports, a long table, furnished with a frugal collation, collected them together as a family, and their father was in the midst of them; a perfect concord united all as brothers; all their affections reunited themselves in their love for their master; order and gaiety, general content, their rapid and silent transmission of thought, the vivacity of their countenances, the fire of their conversation—all combined to give these feasts an ineffable charm.

“It was in this seat of innocence and happiness, that in the midst of the general joy, M. De L’Epée threw out one day, unintentionally, the idea of his death being possibly near.

“Instantly a piercing cry issued from every heart. A thunderbolt falling in the midst of them would have produced less consternation. It seemed to them already, as if their beloved master, their father, was about to be taken from them. They pressed around him; they held him by his clothes, as if to withdraw him from the threatened blow; their sobs could not be repressed. These poor children were not ignorant of the law of nature, and the necessity of death; but they had never yet considered that a good God might take from them him, who was to them his living image upon earth. M. L’Abbé De L’Epée mildly imposing silence on their cries, and endeavouring to stop their tears, without being able

to restrain his own, which flowed in abundance, spoke to them of the resignation due to the will of Providence; recalled to them that death is not an eternal separation; and that in quitting this world, he would go to await them in a better life, to be there reunited for ever. His gestures acquired gradually an unusual solemnity. The expression of his thoughts penetrated gently to the bottom of their souls; their tears indeed still flowed, but they are no longer in an agony of grief; distraction of heart has given place to a mild melancholy, which is so favourable to religious thoughts. They appear all deeply affected, and there was not one of them, who did not at that moment take a resolution to become better, in the single hope of being reunited to their cherished master in the abode of the blessed.

“It was not until after ten years of labours and of success, that M. L’Abbé De L’Epée solicited from government an endowment, which would ensure after his death the existence of his establishment.

“Notwithstanding the wishes of Louis XVI. being decidedly in his favour, he obtained only promises, without effect.

“However this great man lived long enough to enjoy the assurance, that after his death his art would still subsist and be perfected, in his country and in all Europe. The Emperor Joseph, in

his journey to Paris, having come to admire his labours and render homage to his genius, expressed to him his astonishment, that a man so useful had not obtained at least an abbey, the revenues of which he might apply to the service of the Deaf and Dumb. This prince offered to ask one for him, or even to give him one in his own dominions. ‘I am already old,’ replied De L’Epée; ‘if your Majesty wishes well to the Deaf and Dumb, it is not on *my* head, already bending towards the tomb, that honour must be placed; it is on the work itself. It is worthy of a great prince, to perpetuate any thing that is useful to humanity.’ The Emperor understood him, and made an ecclesiastic come from his dominions, who received lessons from De L’Epée, and founded at Vienna the first national establishment, ever instituted for the Deaf and Dumb.

“ But M. De L’Epée had also found feeling hearts in France. Many masters formed by him propagated the happy fruits of his lessons in foreign countries, and in different cities of the kingdom, especially at Bordeaux. The establishment which had been formed there by the Archbishop, M. Champion de Cicé, owed its celebrity to the care of M. L’Abbé Sicard, who was destined afterwards to succeed De L’Epée, and already showed himself worthy, by his talents and by his virtues, of receiving that inheritance of

glory and of beneficence, which under his hand has so well fructified. Already his successes filled his master with joy, who in the flowing of his hopes said to him one day, 'ami, j'ai trouvé la verre, c'est à vous d'en les lunettes :—a testimony, as honourable to the modesty of the one, as to the talent of the other.'

CHAPTER III.

SKETCH OF THE EDUCATION OF SABOUREUX DE FONTENAY,
THE CELEBRATED PUPIL OF SIGNOR PEREIRA, WRITTEN
BY HIMSELF ; WITH AN ESSAY BY THE SAME ON THE
POSSIBILITY OF CONSTRUCTING A HARMONICON OF
COLOURS.

I FEEL confident, that the following account of the celebrated M. Saboureux de Fontenay's education, (by Signor Pereira,) written by himself,* will prove acceptable to my readers.

“**MADemoisELLE**—Vous me demandez, comment j'ai pu apprendre à lire, à écrire, à parler, à m'expliquer ; je me ferai un vrai plaisir, de vous

* Lettre de Monsieur Saboureux de Fontenay, Sourd et Muet de naissance, (et suite de la lettre,) à Mademoiselle ... ; dattée de Versailles, le 26 Decembre, 1764, dans lesquelles ce jeune homme, Sourd et Muet de naissance, rend compte de la manière, dont il a été instruit ; par M. Pereira. The original letter is in “ La Suite de la Clef, &c. Journal de Verdun.” Paris, 1765. Tome xcvi. Octobre. p. 284 ; & Suite de la Lettre. Novembre. p. 361.

le faire concevoir distinctement. Mais, quoique ce soit une matière, qui demande à être discutée en métaphysicien, je tacherai de m'abstenir du langage des savans, pour n'emprunter que celui de la conversation ordinaire.

“ Il y a une telle relation entre les oreilles et la langue, que ceux qui naissent sourds sont muets en même temps. Je l'expliquerai ci-après, le plus succinctement qu'il me sera possible. Nous sommes naturellement disposés à imiter ce que nous voyons ; nous nous piquons avec raison d'être les singes de la nature. La langue exprime sans aucune peine les sons, dont les oreilles ont été frappées. Pour vous faire comprendre nettement, comment j'ai pu apprendre à lire, etc. il faut nécessairement, que vous réfléchissiez sur la manière, dont un petit enfant apprend à parler ; ce que tout le monde oublie bien vite.

“ Le fils non sourd d'un paysan, d'un ouvrier, n'apprend à parler le langage de son père, que parce qu'il est toujours à portée de l'entendre, que sa mémoire le lui représente continuellement, et qu'il le répète à chaque instant ; je veux dire, qu'il se sert des mêmes mots, des mêmes façons de parler, et qu'il les prononce avec le même ton, sans que son père l'en instruisse ; il apprend ainsi à parler, sans presque aucun dessein d'apprendre, sans écouter aucune leçon à ce sujet, mais seulement en entendant parler ; d'où vient que l'on dit, avec justice, que la nature est une excellente mai-

trousse, qui instruit efficacement. Les organes de nos sens sont presque tous liés, les uns avec les autres ; les oreilles sont-elles remuées par un certain mouvement, la langue se sent, pour ainsi dire, disposée à exprimer un mouvement, réciproque à celui, que les oreilles viennent d'éprouver. Entend-on chanter ou prononcer quelque parole, les organes de la voix semblent s'essayer à chanter ce même air, et à prononcer la même parole. Nous avons reçu de la nature un vif empressement, pour dire ce que nous pensons ; et la nécessité, ou nous sommes, d'entretenir avec nos semblables un commerce, relatif à nos besoins, fait, que nous désirons ardemment de savoir, ce que les autres pensent ; nous n'aimons, la compagnie, que parce que nous y trouvons de quoi apprendre, et c'est ce qui fait, que nous prenons plaisir à parler et à entendre parler. Les enfans sont encore plus ardens pour ce qu'ils souhaitent ; aussi apprennent-ils plus aisément les langues. Il n'est pas difficile de concevoir, comment un enfant apprend le langage de son père, et comment il prononce, avec le même ton, et de la même manière, les paroles. Son père, en lui présentant du pain, ou quelque autre chose, d'un usage journalier, a souvent fait sonner à ses oreilles ce mot *pain* ; ainsi l'idée de la chose, qu'on appelle *pain*, et le son des lettres, qui composent ce nom, se sont liés dans sa mémoire, de sorte qu'il se trouve disposé à le prononcer, et qu'il le fait, l'expérience

lui ayant fait connaître, que lorsqu'il prononce ce mot *pain* on lui donne la chose désignée par ce mot, qu'il venait de proferer.

“ Quant aux sourds et muets de naissance, le défaut de l'ouïe semble devoir, suivant ce principe, qui vient d'être énoncé ci-dessus, les mettre hors d'état d'apprendre à parler le langage, comme cet enfant ; mais, parce que les sons, et plus encore le langage, sont purement arbitraires, comme le prouve cette multitude de langues, qui se parlent dans toute l'étendue de la terre, et que les lettres de l'écriture ne sont proprement, que les représentans des sons de la prononciation, destinés à informer les yeux de tout ce que l'on veut dire ; que ces lettres elles-mêmes ne sont pas non plus fixées par tous les pays du monde, quant à la manière de former, d'arranger et de lire ces lettres ; par conséquent, elles sont arbitraires, comme les sons. Ainsi, on conçoit bien que la surdité n'est proprement, qu'un pur empêchement d'entendre les sons, comme il faut, et qu'elle n'apporte ni changement, ni différence, du côté du génie et de l'inclination ; qu'il suffit de mettre les yeux à la place des oreilles, et de substituer aux sons, ou les lettres de l'écriture, ou les signes de l'alphabet manuel, contenus dans les doigts d'une seule main, qui leur sont équivalens à tous, et enfin, de faire entrer les sourds et muets dans la règle générale des enfans ordinaires, qui apprennent par la voie de l'audition, pour leur enseigner

le langage d'un usage habituel, de la manière, dont on le montre par le seul usage aux enfans, et dont les étrangers, qui arrivent, non instruits de la langue française, à Paris, l'apprennent par le moyen de la conversation familière. Par ce moyen, les sourds et muets éprouvent les mêmes effets, les mêmes émotions, les mêmes opérations, etc. que l'on remarque dans les enfans, qui apprennent par la voie de l'ouïe ; il n'y a pas, pour cet effet, d'autre méthode que l'usage et l'éducation, telle qu'on la donne aux jeunes gens de l'un et de l'autre sexe. Ainsi se trouve vraie une sentence latine, qui veut dire en français, *l'usage est le tyran des langues*. J'ajoute seulement que cette éducation doit se diriger suivant la nature et l'avancement de la marche de l'esprit et de la raison.

“ C'est pourquoi, conformément à la manière dont un enfant apprend le français, M. Pereira, me trouvant âgé de treize ans presque accomplis, s'est attaché d'abord à me donner l'intelligence des mots d'un usage journalier, et des phrases fort communes, telles que sont par exemple : *Ouvrez la fenêtre, fermez la fenêtre ; ouvrez la porte, fermez la porte ; allumez le feu, couvrez le feu ; apportez la buche ; dressez la table ; donnez moi du pain, etc.* Me voyant suffisamment au fait des dialogues d'un usage journalier, il a évité de faire les gesticulations devant moi, en même temps qu'il me parlait par les doigts de l'alphabet ma-

nuel à l'Espagnole, qu'il avait augmenté et perfectionné ; c'était pour me mieux accoutumer au langage, me faire perdre efficacement l'habitude de causer par signes à ma manière ; pour me mieux exercer à entendre des phrases familières, me faire tenir prêt à exécuter toutes choses, conformément au sens que présentait à mon esprit le langage, dont on s'est servi pour exprimer ce qu'on voulait me commander ; à répondre tout seul aux questions aisées et difficiles ; à produire de moi-même les pensées ; il m'a obligé de lui raconter ce qui s'était passé journellement, à disputer avec lui ou avec d'autres, sur toutes choses d'un usage habituel, qui nous venaient dans l'esprit ; à écrire des lettres de ma façon à quelques personnes de ma connaissance ; à répondre aux lettres que l'on m'écrivait, etc. Par ce moyen, je suis parvenu à connaître, d'une manière sensible et habituelle, la valeur des pronoms, conjugaisons, adverbes, prépositions, conjonctions, etc. dont M. Pereira m'a ensuite donné bon nombre d'exemples frappans, sur le modèle desquels il m'a obligé de produire d'autres de ma façon. Me trouvant suffisamment avancé dans l'intelligence de cette sorte de langage d'un usage habituel, au bout de six mois, M. Pereira m'a enseigné en second lieu à conjuguer les verbes, puis à décliner les noms, et enfin à construire des phrases et à exprimer grammaticalement, et d'une façon et d'une autre, tout ce qu'il fallait dire, ra-

conter, etc. Vers le septième mois de mon instruction, mon oncle Lesparat, depuis avocat au Parlement, s'étant chargé, par un effet de sa bonne volonté, de m'instruire de la religion, les dimanches et fêtes, s'est attaché principalement à m'expliquer de façon à me rendre intelligibles, mais sans gesticulations ni estampes, les catéchismes de Paris, de Montpellier, et de M. L'Abbé Fleury. Pour cet effet, comme il n'a que sept ans de plus que moi, il s'est mis à raisonner avec M. Pereira, et avec feu R. P. Vanin, Prêtre de la Doctrine Chrétienne de Saint-Julien des Menestriers de Paris, touchant la manière de me catéchiser et de m'expliquer le langage consacré à la religion ; il m'a fait réciter par cœur les réponses des catéchismes, correspondantes aux questions, qu'il me faisait par les signes de l'alphabet manuel, après m'avoir défini et expliqué exactement chaque terme, chaque phrase en français, d'un usage habituel ; il m'a enseigné, d'une façon particulière, à exprimer un même fonds d'idées de mille manières différentes, par exemple cette phrase : *vivre chrétiennement*, s'exprime diversement, *vivre en pratiquant le bien que l'Eglise chrétienne nous ordonne, et en évitant le mal qu'elle nous défend ; vivre de telle manière que le chrétien attire sur lui la grace de Dieu ;* vivre*

* This, it is to be remembered, is written by a Roman Catholic. To speak of attracting the grace of God upon one-

selon les règles de la doctrine chrétienne ; vivre conformément à l'esprit de la religion chrétienne ; vivre suivant les principes de l'Evangile, etc. Le but de mon oncle était de me pousser avant dans l'intelligence des façons de parler figurées et sublimes, que l'usage consacre à religion, de m'en faire sentir les raisons et l'application, comme il faut ; il a porté son attention à tirer des exemples assez sensibles de ce qui se passe à chaque instant dans l'esprit, pour me faire comprendre les idées intellectuelles, exprimées en mots ou en phrases ; par exemple, pour expliquer ce mot *justice*, parce que j'avais vu supplicier des criminels, on m'a fait remarquer, que, si on ne conduisait à la mort un assassin, qui avait tué un homme, il aurait tué tous les hommes ; c'est pourquoi, en le condamnant à la mort, on lui a oté le pouvoir de faire du mal à personne, et pour rendre tout le monde bon ; la justice, a-t-on ajouté, était cette faculté de punir les mechans, de récompenser les bons, d'empêcher tout le monde de faire du mal, et de le porter à faire du bien. Les circonstances, dans lesquelles j'étais placé, quand on m'a parlé de la justice, ont achevé de me faire bien saisir l'idée du mot *justice*. Mon oncle m'a expliqué tout au long, et par des exemples et comparaisons,

self, by works or merits, is not only unscriptural, but absurd in the very terms ; for grace means gratuitous favour, undeserved mercy.

bien des choses difficiles à comprendre, à concevoir, etc. Pour s'assurer de mon intelligence du langage, il m'a obligé de lui expliquer les leçons en d'autres termes ; il m'a excité à lui faire bien hardiment des questions à mon tour ; il m'a fait faire, avec lui et avec des personnes de notre connaissance, des réflexions, méditations, conférences sur la religion ; il a pris plaisir à disputer avec moi. M. Pereira et mon oncle se sont amusés à me mener voir des expériences de physique, des cabinets de curiosités, etc. rendre visite dans différentes maisons, et promener à la campagne ; leur principale vue a été de m'accoutumer à répondre juste aux questions de la compagnie, à entendre le français ordinaire, et de me faire connaître, d'une façon sensible, l'usage du monde. J'ai profité bien fréquemment de mes loisirs, pour aller tout seul dans les maisons où je savais que l'on s'amusait, par amitié, à causer, à converser avec moi, à m'entretenir, à m'instruire de toutes choses d'un usage habituel ; de manière que j'ai appris la signification de beaucoup de termes, que ne me montraient ni M. Pereira, ni mon oncle, et le sens de bien des phrases dont ils ne se servoient pas. J'ai reconnu depuis, que c'était la le principal but de M. Pereira et de mon oncle, qui voulaient me rendre intelligible le langage par le seul usage, qu'ils reconnaissaient pour un excellent maître, et me faire sentir la force des termes relativement aux impressions, aux circonstances

et aux personnes. Dans les compagnies, j'ai commencé à prendre l'idée des façons de parler figurement, de l'élégance des termes, de la délicatesse des expressions, de la finesse des tours, des ornemens du discours, etc. Depuis que j'ai quitté M. Pereira et mon oncle, j'ai perfectionné cette idée par la lecture assidue des ouvrages d'un style sublime et relevé. En dernier lieu, me trouvant suffisamment avancé dans la connaissance de la grammaire, de la doctrine chrétienne et de la Bible, vers la quatrième année de mon instruction, M. le duc de Chaulnes, mon parrain et mon protecteur, qui, pendant les trois premières années de mon instruction, m'avait déjà fait subir des examens de mes connaissances, et avait déjà pris plaisir à me donner des instructions, m'a fait l'honneur de me commander de composer des ouvrages suivis, de ma façon ; alors M. Pereira et mon oncle m'ont fait composer des cahiers sur des matières, qu'ils avaient choisies, pour me donner à traiter ; ils m'ont fait remarquer des fautes de français et quelques erreurs dans ces cahiers, et me les ont fait corriger. C'est de cette manière que, graces au Créateur des esprits de tous les hommes, je suis parvenu à entendre aisement le français, et à m'énoncer avec facilité en écrivant. Sur la fin de la cinquième année de mon instruction, j'ai quitté et M. Pereira et mon oncle ; depuis, je m'amuse à lire toutes sortes d'ouvrages, et imprimés et manuscrits, qui me

tombent entre les mains, pour me rendre familier le français difficile, que chez M. Pereira j'avais de la peine à bien entendre ; et à causer avec tout le monde, pour tacher d'acquérir et de saisir l'intelligence des différentes espèces de langage français, et de déchiffrer les différentes manières d'écrire ce langage contre les règles de l'orthographe.

“ Par ce recit de l'histoire de nos progrès dans l'étude de la langue française, il me semble que je puis dire, sans crainte de me tromper beaucoup, que c'était comme par l'usage, qu'aide des premiers principes j'ai appris le français, et que mon instruction ne paraît pas machinale. On s'est servi, et on se sert encore, de trois moyens pour me répéter continuellement le français ; 1°. par écrit ; 2°. par les doigts de l'alphabet manuel à l'espagnole ; 3°. et par les signes de l'alphabet manuel ordinaire. Je ne dis, *aide des premiers principes*, que parce que M. Lucas l'ainé, Entrepreneur des bâtimens du Roi, pour les ouvrages de La Plomberie, ayant été envoyé de Paris à Ganges, petite ville du Bas-Languedoc, située à sept lieues de Montpellier, pour y faire bâtir une caserne, en 1746, il m'y a trouvé déjà arrivé de Paris, deux ans avant lui. Quelque temps après, sachant que j'étais âgé de huit ans et demi, il a bien voulu profiter de ses loisirs pour entreprendre mon instruction ; il a commencé par m'enseigner à écrire et me montrer les signes de l'al-

phabet manuel ordinaire, pour pouvoir me faire lire devant lui des ouvrages ; ensuite il m'a donné, l'intelligence de nombre de mots d'un usage journalier, et les noms des amis et des lieux. Je ne dis amis, que parce qu'à Ganges j'étais toujours seul et sans parens. Il m'a appris à compter, à calculer et à dater du lieu, et du quantième de la semaine, du mois et de l'année. Mais la construction de la caserne étant achevée au printemps de 1749, il m'a quitté pour revenir à Paris, laissant mon instruction imparfaite. Pendant ces commencemens, j'ai fait des observations sur des personnes connues et inconnues, pour voir si elles entendaient de la même manière des mots, que je leur écrivais, et dont je connaissais la signification ; je les ai priées de m'écrire d'autres noms des choses que je leur montrais. J'ai rapporté ces noms, que je retenais bien, ma memoire étant naturellement heureuse, aux pesonnes avec qui je prenais mes repas. J'ai été fort étonné de trouver, qu'elles me montraient les choses designées par ces noms ; j'ai bien vu, que tout le monde était très parfaitement d'accord pour entendre les mots, et peu mes signes ordinairès. Je me suis mis donc à remarquer les effets de la conversation de vive voix, de la lecture, de l'écriture, etc. et j'ai cru entrevoir l'impossibilité ou j'étais d'être aussi instruit qu'aucun enfant de mon âge, nonobstant le résultat des observations que j'avais faites sur les écoles des diocèses de Montpellier et

d'Allais, où je m'amusais toute la journée à copier habituellement des sections du Nouveau Testament et d'autres livres, sans en avoir acquis l'intelligence, soit pendant que M. Lucas était à Ganges, soit depuis son retour à Paris ; observations, qui m'ont fait comprendre les peines du maître et les difficultés de l'écopier ; observations, qui m'ont fait concevoir, qu'il n'y avait rien d'aisé dans l'étude pour les commencans, qu'il suffisait d'avoir une bonne memoire.pour retenir les choses difficiles dont l'usage assidu, le temps et la contemplation du spectacle de la nature perfectionnaient peu à peu l'intelligence, et qu'enfin il fallait avoir de la patience et de la constance pour souffrir les peines et difficultés de l'étude. Je retenais déjà par cœur nombre de sections du seul Nouveau Testament, et je m'amusais déjà à faire des observations naturelles, physiques, économiques, etc. Environ cinq mois après le retour de M. Lucas à Paris, j'ai été obligé de fixer mon sejour ordinaire au milieu des montagnes des Cevennes, d'où, par ordre de M. le duc de Chaulnes, je suis sorti vers la fin du mois de Septembre, 1750, pour revenir à Paris. Ce seigneur m'a mis sous la conduite de M. Pereira, environ vingt jours après mon arrivée à Versailles, lieu de ma naissance. D'abord chez M. Pereira, à Paris, je l'ai vu parler par les signes de son alphabet manuel, à M. d'Azy d'Etavigny, son premier élève, et tous deux m'ont fort exalté l'utilité

de la connaissance de la langue, dont M. Pereira allait me donner l'intelligence, et m'ont prouvé les inconveniens de mes signes ordinaires, pour m'encourager à étudier. Je me suis porté de mon gré à recevoir ses instructions, après avoir appris, que M. d'Azy d'Etavigny, mon camarade, était sourd et muet de naissance comme moi ; enfin, à force de surmonter avec beaucoup de patience et de constance les peines et difficultés de l'étude, qui m'avait fait d'abord trembler, d'entendre et de répéter le français, et de connaître les idées intellectuelles, abstraites et générales, designées par les mots, phrases et façons de parler, j'ai renoncé à l'idée, que j'avais, de l'impossibilité de rendre les sourds et muets de naissance aussi savans, aussi instruits, aussi capables de raisonner, de réfléchir comme il faut, que les autres ; idée confirmée par l'exemple et l'aveu de mon camarade, qui avait de la peine à se rappeler des mots, à s'expliquer, et à entendre les autres et des ouvrages. Je veux dire que cet usage, par lequel je saisis l'entière intelligence du langage et des matières, n'est autre chose qu'une répétition continuelle et permanente des mêmes mots, des mêmes phrases, des mêmes façons de parler, appliqués en toutes sortes de façons, d'occasions, de rencontres. Il est un sage maître, qui sait prudemment faire choix de ce qui nous est utile, et qui peut faire passer adroitement une infinité de fois devant nos yeux les mots les plus néces-

saires, sans nous importuner beaucoup des plus rares, lesquels néanmoins il nous apprend peu à peu et sans peine, ou par le sens des choses, ou par la liaison qu'ils ont avec ceux dont nous avons déjà la connaissance. Chez les sourds et muets de naissance instruits de la langue, l'usage est encore à leur égard un excellent peintre de pensée ; en effet, les yeux, que l'on appelle à bon droit le *miroir de l'âme*, communiquent au sourd et muet, à l'aspect d'un tableau, la pensée complète de la personne, qui l'a mise au jour, ou par écrit, ou par l'alphabet manuel, ou par signes, etc. telle à peu près que son ame l'a conçue ellemême, en réunissant toutes les parties dans un seul point indivisible, malgré son étendue, et avec tant de rapidité, qu'à peine s'aperçoit-on de la nécessité des sens, et qu'il semble que sans leur secours ni celui de l'art, cette pensée passe de celui qui l'a conçue à celui qui la reçoit.

The following sentence, in the original letter, is omitted in the copy of it in Baron De Gerando's excellent work,* for what reason, I do not know. Perhaps it was suppressed, because though it contains some truths, which would make it objectionable to Romanist readers in France, &c. it contains also some errors, which would make it objectionable to himself as, I believe, a Protestant.

* De L'Education des Sourds-muets de naissance, &c. Paris, 8vo, 1827. 2 Tomes. See Vol. I. p. 420.

“ Pour vous mettre, Mademoiselle, au fait de l'éducation des sourds et muets, je vous fais part de ces réflexions, en peu de mots. Quand on saisit bien l'esprit de cette maxime universelle, ‘Faites aux hommes tout ce que vous voulez, qu'ils vous fassent ;’ on n'aura pas de peine à découvrir des traits de similitude, dans les punitions que Dieu exerce sur ce monde, et ce que sont les hommes eux-mêmes, qui lui donnent l'exemple ; on concevra que l'orgueil et le propre volonté se trouvent dans la faute du premier homme, parce qu'il a abandonné son Createur, Dieu à son tour l'a abandonné. Ainsi le premier homme a été condamné pour sa pénitence à souffrir les misères de cette vie et à mourir, afin de retourner à son ancien état, c'est à dire de rendre son ame à Dieu et son corps à la terre, pour ne plus jouir du spectacle de la nature, dont l'usage primitif est de louer, glorifier et remercier l'Auteur. L'éducation de la jeunesse, étant la première affaire de conséquence, l'art de gouverner l'âge, la memoire, l'intelligence, l'esprit et le cœur du sujet est triste, il est capable de faire les réflexions sur le péché originel, sur ses effets et sur ses suites. La justice divine, rendant le gouvernement de la jeunesse effrayant, exige absolument la satisfaction proportionné à la grandeur de la faute de nos premiers parents ; ainsi le maître et l'élève ne reussissent dans leurs exercices qu'en supportant, comme il faut, les peines

et les difficultés de l'étude que Dieu leur impose pour leur pénitence. Ces réflexions doivent avoir lieu pour tous les états de la vie.

“ Mais je vous observe que les sourds et muets prennent autant de goût et de plaisir pour la connaissance des lettres de l'écriture, de leurs signes, des mots, des phrases et du discours, et pour la lecture des ouvrages, que les autres pour les sons de la prononciation et pour les conversations de vive-voix ; d'où vient que l'instruction que l'on donne aux sourds et muets est pour eux une espèce de divertissement, approchant de la nature de celui, que les enfans ordinaires éprouvent, quand ils entendent dire à chaque instant : cette instruction étant un supplice pour les autres, et bien métaphysique, bien difficile et bien pénible pour le maître. Cette sorte de divertissement disposant naturellement le sourd et muet à souffrir, en la manière qu'il faut, les peines et difficultés de l'étude, qu'il sent pouvoir surmonter avec le temps ; en effet cette instruction demande également de la part et du maître et de l'élève beaucoup de patience, de constance, d'intelligence, de circonspection et de sagacité à deviner ce qui se passe dans l'esprit de l'un et de l'autre ; elle est plus ou moins parfaite suivant l'habilité du maître dans la manière d'expliquer et dans l'art d'inculquer dans l'esprit de son élève la force du langage, relativement aux impressions, circonstances et personnes, suivant le degré et la

mesure de la memoire et de l'intelligence du sujet, et enfin suivant la nature de son assiduité à surmonter les difficultés que présentent le génie de la langue et l'esprit des matières, à entendre, à lire, à parler, à écrire et à répéter le langage. . . .

* “ Pour être en état de prononcer avec justesse sur l'instruction des sourds et muets et sur celle des autres, il faut remarquer que, pour concevoir, surtout lorsqu'il s'agit de ce qui est intellectuel, abstrait et général, les plus âgés ont plusieurs avantages sur ceux qui le sont moins, mais que les enfans, de l'âge de six ans et même avant, commencent à comprendre nombre de petites choses, qui suffisent au maître, à l'égard de ses jeunes élèves sourds et muets, pour donner de l'exercice convenable à la langue d'eux tous, à leur mémoire et à leur entendement et pour les amener insensiblement à des connaissances plus considerables, et cela, avec d'autant plus de facilité, que leur ayant rendu comme naturel l'usage de la parole, de l'écriture, et de l'alphabet manuel, ils s'expliqueront avec une aisance que les grands ne sauraient acquerir que par une pratique beau-

* *Suite de la lettre de M. Saboureux de Fontenay, dans laquelle ce jeune homme, sourd et muet de naissance, rend compte de la manière, dont il a été instruit. Suite de la Clef ou Journal de Verdun & à Paris ; 1765. Novembre, 1765, p. 361.*

coup plus longue. Il y a une très grande différence, (laquelle est beaucoup plus considérable chez les sourds et muets, que dans les autres hommes,) entre savoir prononcer, lire et écrire ; cela échappe ordinairement aux personnes, qui n'y font attention, ou qui n'ont appris d'autre langue que celle de leur pays. Si on y réfléchit comme il faut, on verra qu'à l'exception des dictions, qui signifient des choses visibles, presque tous les mots d'un dictionnaire sont très difficiles à expliquer aux sourds et muets ; et pour l'ordinaire, sur les choses purement intellectuelles, abstraites et générales, on ne leur donne que des idées confuses et imparfaites. Par tout ce que je viens de dire de la nature de l'instruction des sourds et muets, vous sentirez que, généralement parlant, pour l'entière intelligence et du langage et des matières, elle est on ne peut concevoir plus difficile et plus pénible, que l'éducation ordinaire de la jeunesse et que l'étude des langues. Mais s'il s'agit de donner, par forme de récréation, à un sourd et muet, l'intelligence de nombre de mots et de phrases, d'un usage habituel, et de les lui répéter assidument, il y a un tel plaisir de le faire, que l'on ne repentira guère des peines attachées à l'instruction ordinaire.

The following paragraph of the original letter is also omitted here, in Baron De Gerando's work—(p. 422.)

“ Si on veut détacher tout à fait le jeune sourd et muet des jeux d'enfant, on peut écrire sur les cartes à jouer, les noms des choses visibles, et les phrases familières, on peut lui abandonner la propriété des figures de l'Histoire Sacrée et des estampes avec les cahiers, contenant par ordre les noms des objets représentés dans ces figures et estampes, et les phrases qui expriment ce qu'il y a dans chacune de ces figures et estampes. Parce que la Religion, en déclarant que l'ignorance et la barbarie sont les suites du péché originelle, ordonne d'instruire tout homme, sans excepter ni les muets, ni les aveugles, ni les barbares, ni les sauvages, ni les imbéciles, &c. et nous fait observer, que Dieu en nous assujettissant aux peines de toute espèce, ne demande pas de nous le succès de nos travaux, et que nous devons avoir recours à sa grace pour obtenir la réussite de nos entreprises. On peut écrire sur le devant d'une carte une des questions du catéchisme, contenant l'Histoire Sacrée et la Doctrine Chrétienne, et sur le derrière la réponse. Cette dernière façon est extrêmement utile et agréable, car pour l'ordinaire les sourds et muets ont naturellement de la peine à retenir le langage, par conséquent à s'expliquer comme il faut; mais le contenu de cette dissertation ne peut pas offrir les facilités satisfaisantes pour réussir à instruire solidement un sourd et muet. En effet la diversité d'esprits de génies, d'inclinations, de caractères se rencon-

tant chez les sourds et muets, il n'y a guère que les personnes doués d'une très grande patience, d'une constance à toute épreuve, et d'une sagacité à deviner ce qui se passe à chaque instant dans l'esprit, qui puissent pratiquer l'instruction des sourds et muets, et examiner la nature, la marche et l'avancement de la mémoire, de l'intelligence, de l'esprit et du cœur du sujet, afin de leur donner de l'exercice convenable, d'y proportionner, comme il faut, des leçons, d'aplanir les difficultés, d'adoucir les peines, et s'il est possible d'abrégé la longueur du temps de l'étude ordinaire : voici la raison de ce que je viens de dire, la mémoire heureuse et fidèle est bien rare en ce monde. En effet, parmi les impressions ordinaires les leçons exprimées en mots, phrases et façons de parler, sortent promptement de la mémoire, et font place ou aux réflexions ou aux matières étrangères ; mais le fonds des idées et pensées demeure gravé sur le cœur. Il n'y a que la vue des objets, et sensibles et abstraites, qui aide insensiblement à rappeler les mots, phrases et façons de parler, propres à faire connoître sans peine tout ce que l'on veut dire.

“ L'habitude a une force incroyable de faire perdre de vue la manière, dont on apprend à parler, à lire, à écrire, à penser, à raisonner, à réfléchir. Si on saisit bien ces raisons, on comprendra nettement, que les enfans ordinaires apprennent une infinité de choses, et les pratiquent

dans la suite de la vie, de façon qu'ils ne peuvent expliquer comment ils les ont apprises ; la parole elle-même en est un exemple sensible. Tout le monde apprend à parler, tout le monde parle ; cependant presque tout le monde ignore, non seulement la valeur des sons de la prononciation, et la mécanique des organes de la parole, mais l'art même d'arranger comme il faut les différentes parties du discours. Combien verrait-on de savans embarrassés à répondre, comment ils ont acquis l'intelligence des élémens de ces mêmes sciences, dans lesquelles ils excellent, et à les enseigner à d'autres ? Ne trouverait-on pas des maîtres attribuer le succès de leur méthode aux dispositions de leurs disciples, et des élèves attribuer l'occasion de l'heureuse situation de leur esprit à la méthode, aux talens, et à l'exemple de leurs maîtres ; cependant, ni les uns ni les autres, malgré leur meilleure volonté, ne peuvent pas satisfaire bien exactement aux questions que l'on leur ferait, pour les obliger de donner les facilités nécessaires pour réussir à instruire solidement, tant ils n'ont pas la pratique des sujets. Communement ils ne disent mot de la mémoire, de l'intelligence, de la sagacité à deviner ce qui se passe à chaque instant dans l'esprit, de l'usage, du temps et de la contemplation du spectacle de la nature. Si on pèse bien ces réflexions, on sentira que, pour instruire superficiellement un sourd et muet, il suffit, 1°. de lui donner l'intelli-

gence des noms des choses visibles et d'un usage habituel, tels que sont les alimens, les habillemens ordinaires, les parties, meubles et immeubles, d'une maison, etc. 2°. des courtes phrases ; 3°. d'exprimer continuellement au sujet les actions passées sous ses yeux ; 4°. de lui expliquer les dialogues d'un usage journalier ; 5°. le reste de l'instruction n'est pas aisé à pratiquer, et coute trop de contention d'esprit. Je veux dire, par ce reste de l'instruction, la manière d'enseigner à comprendre, comme il faut, la valeur des mots contenus dans toutes les parties du discours, à s'en servir à propos, à composer conformément aux règles grammaticales et au génie particulier de la langue, à saisir l'intelligence des matières, et à exprimer, de mille manières différentes, un meme fônds d'idées, de pensées, de réflexions, de raisonnemens. Je vous apprend, Mademoiselle, que l'explication exacte et nette des termes intellectuels, abstraits et généraux, est une des parties de l'instruction la plus difficile, et capable de rebuter et le maître et l'élève : elle oblige le maître à chercher, dans ce qui se passe journellement en ce monde, les moyens de faire parvenir son élève à l'intelligence des idées intellectuelles, abstraites et générales.

The following sentence in the original letter is also omitted here in Baron De Gerando's work : (p. 424.)

“ Je choisis l'exemple du mot *faute* pour vous

faire comprendre cela. Quand l'élève sait ce que c'est que *faute* on lui dira, que la faute contre Dieu s'appelle péché, que la faute contre la société, se nomme crime, que l'on appelle péché originale la faute d'Adam, dont on sent la même punition exercé sur son postérité, que la punition des fautes ordinaires s'appelle ou correction ou chatiment, que la punition du péché se nomme ou pénitence, ou damnation, que la punition des crimes se dit tourment, ou supplice, ou condamnation ; et il faut y joindre nombre d'exemples pour mieux développer l'intelligence et la raison de l'élève.

“ Par là vous concevez qu'il y a, dans les objets sensibles et dans l'histoire, les signes primordiaux, qui servent en quelque façon d'échelle, pour monter aux idées intellectuelles, abstraites et générales. Malgré ce que je viens de dire de la nature de l'instruction des sourds et muets, presque tout le monde ne peut pas concevoir la grandeur des peines et difficultés, qu'ils rencontrent dans l'étude de la langue ; il y a une différence admirable entre la manière, dont un sourd et muet, non instruit du langage, apprend la langue du pays, et la façon, dont un autre, déjà instruit du langage maternel, étudie une langue étrangère telle qu'elle soit ; je sens d'autant cette différence extrêmement considérable, que j'ai quelques connaissances du Latin, de l'Italien, de l'Hebreu etc. langues que j'ai apprises

par moi-même et sans le secours de qui que ce soit, durant les heures de mes récréations. Quant à la méthode d'enseigner par gesticulations et autres signes la langue et la religion, j'ai à vous dire, Mademoiselle, que le R. P. Vanin m'a enseigné, par signes et par estampes, l'histoire sainte et la doctrine chrétienne, et m'a expliqué, de cette façon, des mots et des phrases qui se trouvaient au bas des estampes. J'ai cru que Dieu le Père était un vénérable vieillard résidant au ciel ; que le Saint-Esprit était une colombe environnée de lumière ; que le Diable était un monstre hideux, demeurant au fond de la terre, etc. Ainsi, j'ai eu des idées sensibles, matérielles, machinales sur la religion ; mais, depuis que je l'ai quitté, M. Pereira, me trouvant avancé dans l'intelligence du langage d'un usage habituel, s'est abstenu de ces sortes de signes ; de manière qu'il m'a mis dans l'heureuse nécessité, d'apporter une exacte attention à la signification des noms, des verbes, et des participes ; à la valeur des particules ; au sens des phrases, et à la force de l'arrangement des phrases. Il m'a obligé de m'expliquer en Français, sans signes de ma façon, me disant qu'il avait la facilité de comprendre tout ce que je voulais lui dire sans ces signes. Après quoi, me trouvant assez fort dans l'intelligence de Français ordinaire, MM. Pereira, frères, et mon oncle m'ont parlé, ou simplement, ou avec gestes, par le secours de l'alphabet manuel, selon

qu'ils voulaient se faire mieux entendre de moi, à l'imitation de la façon dont on parle à l'aide des sons de la prononciation ; de plus, eux et autres personnes, affectionnées pour l'avancement de mon instruction, ont pris plaisir à s'entretenir familièrement avec moi chez eux, chez les personnes de notre connaissance, dans les rues, dans les promenades, dans les edifices publiques, dans les fêtes, etc. et à me faire causer avec d'autres. De cette manière, je suis parvenu à sentir parfaitement l'insuffisance de la façon d'instruire de la religion par signes, surtout par rapport aux idées intellectuelles, abstraites et générales, et d'attacher chaque signe à chaque mot ; par conséquent, il y a autant de signes qu'il y a de mots et de terminaisons de mots. Ainsi, si on continue cette méthode, sans songer à supprimer peu à peu ces sortes de signes, et sans obliger l'élève à expliquer en d'autres termes une leçon, une question, un passage du livre ; à répondre de lui-même, et sans le secours de son maître, aux questions exprimées en mots de sa façon, la mémoire seule, rafraichie par l'imagination, suffit pour rapporter fidèlement presque les mêmes choses, tandis que l'intelligence ne comprend presque pas les idées intellectuelles, abstraites et générales, designées par gesticulations ; le signe déterminant trop l'idée du mot, dont l'usage rend la signification plus étendue, l'instruction peut être regardée comme machinale, et

presque semblable à celle que l'on donne aux animaux. Je parle ainsi, d'après l'expérience faite sur moi-même, et je remarque, que l'on ne se sert pas des signes de l'alphabet manuel, quand on converse, sans écrit, avec les sourds et muets, eux qui naturellement rencontrent des peines et difficultés à retenir le langage, pour s'en servir à propos, en différentes occasions, pour s'expliquer comme il faut, et pour entendre aisément des ouvrages et les personnes pendant le cours de leur instruction.

“ Il me faut expliquer, Mademoiselle, l'alphabet manuel dont M. Pereira se sert, pour s'épargner l'inconvénient d'avoir la plume à la main, et pour éviter la lenteur de l'écriture dans l'instruction des sourds et muets, et dont mon oncle a fait usage pour m'instruire de la religion.

“ C'est une espèce d'alphabet manuel à l'Espagnole, contenu dans les doigts d'une seule main ; il est composé de vingt-cinq signes des lettres de l'écriture courante, (sans y comprendre ces deux lettres, *k* et *w*, qui ne sont point en usage dans la langue Française,) et des signes que M. Pereira a inventés, dans la seule vue de faire conformer exactement cet alphabet manuel, aux lois de la prononciation et de l'orthographe Française. Ainsi, il y a autant de sons de la prononciation, qui sont au nombre de trente-trois à trente-quatre, et autant de liaisons de lettres de l'écriture ordinaire, qui se montent à trente-deux

et plus, (chaque liaison faisant un seul son dans la prononciation,) qu'il y a de signes dans l'alphabet manuel, que je nomme pour cette raison *Dactylologie*, mot adopté par M. Pereira. Il est vrai qu'il y a des lettres et des liaisons de lettres qui changent de son, suivant les mots où elles se trouvent placées; la dactylologie exprime bien tous ces sons différens, ou d'une seule lettre, ou d'une seule liaison de lettres : par conséquent on voit qu'elle renferme en tout plus de quatre-vingts signes. Dans cette dactylologie on se sert de la main comme de la plume pour tracer en l'air les points, les accens; pour marquer les lettres grandes et petites, et les abbreviations usitées : on fait remarquer dans les mouvemens des doigts les repos longs, moyens, brefs, et très brefs, que l'on observe dans la prononciation. La dactylologie contient aussi les signes des chiffres, des unités, des dizaines et des centaines, de façon à exprimer expéditivement les grands nombres et les opérations d'arithmétique; ainsi la dactylologie est aussi commode, aussi prompte, aussi rapide que la prononciation même, et aussi expressive que l'écriture bien faite. Il est libre d'ajouter d'autres signes à la dactylologie, dans la vue de soumettre aux règles de la prosodie, du chant, de la poesie, etc. On peut, si on veut, ne retenir qu'un alphabet manuel, qui contient seulement les signes de tous les sons de la prononciation, ce qui est fort commode pour les gens sans étude.

S'il y a des personnes qui trouvent à redire aux signes de tout alphabet manuel, je leur reponds qu'elles sont précisément, à l'égard des signes de la dactylologie qu'elles ne connaissent pas, dans le cas où sont les sourds et muets, au regard des sons de la prononciation qu'ils n'entendent pas. Avec le secours de la dactylologie, on peut également parler aux sourds et muets et aux aveugles. M. Pereira et moi nous trouvâmes un jour dans une chambre, dans le temps qu'il faisait une nuit si noire que nous ne pouvions pas nous entrevoir; M. Pereira ayant besoin de me parler, me prit la main et remua distinctement mes propres doigts, selon les règles de la dactylologie. Le sens du tact, ébranlé par les mouvemens de mes doigts, dirigés par sa main, me fit comprendre nettement, tout ce qu'il voulait me dire. Il continua quelquefois, de me parler, de la même manière, dans des jours d'hiver très obscurs, et lorsque nous ne pouvions pas avoir de lumière; je l'entendais avec la même facilité. La dactylologie merite donc d'être aussi habituelle, que l'écriture ordinaire.

“ Ainsi, vous voyez clairement, Mademoiselle, par le contenu de cette dissertation, qu'il est également possible, de faire naître dans l'ame, tout ce que l'on veut dire, avec le secours ou de l'ouïe, ou de la vue, ou du tact. Vous ajouterez à ce detail des réflexions, qui vous instruiront mieux, que je ne pourrais le faire. En enchérissant sur cette idée, il vous sera aisé d'apercevoir,

qu'on peut communiquer des idées à l'esprit, par le secours ou de l'odorat, ou du goût, avec autant de facilité, quoique avec bien moins de commodité, que par le secours de l'ouïe, de la vue et du tact. Pour cet effet, il suffit de convenir avec quelques personnes, que telle odeur aura la valeur d'un tel son de la prononciation, ou d'une telle lettre d'écriture, et approcher du nez ces odeurs significatives, les unes après les autres, afin de présenter, par ce moyen, tout ce que l'on veut dire à l'esprit. Cela aura lieu pareillement dans le choix des saveurs, faciles à être distinguées, les unes des autres, pour représenter les sons ou les lettres, et les mettre dans la bouche, afin de faire passer, par ce moyen, des idées dans l'esprit. Si on entend et comprend, comme il faut, tout le contenu de cette dissertation, on verra clairement, que tout n'est que pure convention en ce monde, et que l'habitude assidue donne la force merveilleuse, de retenir les signes des idées et des mouvemens de l'ame, et qu'elle aide naturellement à les rappeler.

“ On lit et l'on entend lire tous les jours des vers, des éloges, des panegyriques, etc. à la mémoire des grands hommes, des héros, des saints personnages, des souverains bienfaisans, des ministres habiles, des magistrats intégres, et à combien plus forte raison devons nous payer à l'Auteur unique de la nature, les tributs d'amour, de reconnaissance, de louanges, d'actions de grâces,

et même de fidélité, et d'attention à faire tout ce qu'il demande de nous, et à éviter tout ce qui lui déplait !

“ Je suis, avec de vifs sentimens de considération, etc.

“ SABOUREUX DE FONTENAY.”

The following letter, also by Saboureux de Fontenay, on the possibility of constructing a Music of Colours, if I may be allowed the expression, will be found interesting by many of my readers. It is extracted from “ Observations sur la Physique, sur l'Histoire Naturelle, et sur les Arts ; Par M. L'Abbé Rozier. Tome second ; Juillet 1773 ; à Paris, p. 78.”*

“ Avec beaucoup de patience et de constance, je suis venu à bout de faire quantité d'observations, d'experiences et de reflexions, sur la surdité naturelle en général ; et j'ai essayé des disputes tres actives et tres vives sur la possibilité de l'art d'enseigner à entendre parler de vive voix à ces espèces de Sourds et Muets de naissance, dont la privation de l'audition n'est par absolu-

* Titre. “ Lettre de M. Saboureux de Fontenay, Sourd-Muet de naissance, à l'auteur de ce Recueil.” Note. “ Cette Lettre n'a pas un rapport direct avec le but de ce Recueil, cependant on ne craint pas de la publier, sans y changer une seule syllabe. Elle prouve, que l'esprit humain peut surmonter les plus grands obstacles, lorsque le desir est aiguillonné par la besoin.”

ment parfaite en son genre ; de faire à les faire entrer dans le cas et la règle des Sourds par accident ; à qui on est obligé de parler à haute voix pour se faire entendre. J'ai été surpris de l'honneur, que quelques personnes m'ont fait, contre l'ordinaire, de faire durer plus long temps les débats par écrit sur cet objet ; j'ai fait ce que j'ai pu pour obtenir une trêve des contestations ; alors par le secours de quelques instrumens acoustiques que j'avois fait faire sous ma direction, et que j'avois variés à différentes façons, et par le moyen desquels je m'entends parler moi même, on m'a appris à distinguer les sons des cinq voyelles, et on me les a repeté pendant environ un quart d'heure, apres lequel on a fait des experiences sur ma surdité, et on a trouvé, que quelques tentatives que l'on faisait pour me faire tomber en defaut, je ne me meprenois pas ordinairement dans la distinction des sons des cinq voyelles ; apres quoi la curiosité m'a engagé mes observateurs à me prononcer le nom des choses, qu'ils montraient, et quelques phrases qu'ils m'écrivoient, et je me suis apperçu qu'ils rioient en m'entendant parler et repeter ce que je venois d'entendre. Ils m'ont répondu que je prononcai mieux, et qu'à la façon des enfans ordinaires je m'efforcois d'imiter les sons, que je venois d'entendre. J'ai entendu chanter des personnes, et j'ai entendu jouer des instrumens de musique à Versailles, lieu de ma naissance, ou tout cela s'est passé. Cependant malgré ces petits

commencements je m'apperçois que l'opinion contraire à mon idée triomphe, et fait perdre le courage de continuer en ma faveur ces sortes d'exercices, et de m'y habiter profondément de faire à me mettre en état d'entendre au bout d'un certain temps le discours lié de vive voix, et de prononcer par l'imitation comme les autres. Cette circonstance confirme l'idée ou je suis toujours, que c'est la paresse du genie, et la lenteur de l'intelligence en général, qui sont la cause du nombre trop considerable d'esprits bornés ou superficiels, et que c'est le plaisir dans la variété des frivolités et des folies, qui les distrait trop pour leur laisser une pleine liberté de voir la vérité et l'utilité, qui doivent être l'objet de l'étude d'un homme. Malgré les témoignages de l'estime générale avec lesquels m'honorent les personnes, qui ont la patience de converser par écrit avec moi, et qui lisent mes écrits, je vois subsister ce caractère de reprobation que la surdité naturelle paroît m'imprimer dans la société civile ; je ne puis m'empêcher de vous confesser M^r. que si l'ignorance et la frivolité des uns m'inquiètent dans la situation ou je me vois placé, je trouve dans la magnanimité de quelques autres de quoi m'en consoler, et de quoi pousser plus loin mes recherches, découvertes et inventions dans la carrière des lettres, sciences et arts, ou je suis naturellement porté d'entrer. En voici un échantillon sur la musique en général,

“ On trouve des savans qui sontienent qu’il y avait une analogie entre les sons et les couleurs. Le Père Castel, pour imiter la musique, a remarqué que les couleurs pouvoient représenter pour les yeux les tons de musique. Il a établi ces ordres suivans.

Ordre Naturel ou Diatonique.

Couleurs; }	Bleu.	Verd.	Jaune.	Fauve,	Rouge.	Violet.	Gris.	Bleu.
Tons ; }	Ut.	Re.	Mi.	Fa.	Sol.	La.	Si.	Ut.

Ordre Chromatique.

Couleurs; }	Bleu.	Celadon.	Verd.	Olive.	Jaune.	Fauve.	Nacarât.
Tons ; }	Ut.	Ut Dieze.	Re.	Re Dieze,	Mi.	Fa.	Fa Dieze.

Couleurs; }	Rouge.	Cramoisi.	Violet.	Agathe.	Gris.	Bleu.
Tons ; }	Sol.	Sol Dieze.	La.	La Dieze.	Si.	Ut.

“ Ce savant a inventé pour cet effet un cabinet coloré et un claveçin oculaire, dont on m’a parlé à Versailles, et que je n’ai pas vu. Dans ce claveçin il pretend faire jouer aux yeux les couleurs, comme on joue les sons aux oreilles. Le cabinet universel de coloris, de clair obscur, du Pere Castel renferme tous les degrés, toutes les teintes de couleur, qu’on peint sur des bandes de cartes separeés, et l’on les dispose selon cet ordre. Apres avoir peint une carte, (ou la moitié, ou le quart, suivant l’espace que l’on veut remplir,) en bleu le plus foncé, en colle à coté de celle-ci le celadon le plus foncé, qui est peint sur un autre bande ; à coté du celadon veint une bande verte, ensuite l’olive, le fauve, le nacarât, le cramoisi, le violet, l’agathe et le gris ; et toujours les plus foncés en couleur. Cela forme un premier degré

de coloris, ou une octave de couleurs tres foncés. On recommence l'operation et on colle tout de suite les secondes cartes particulières moins foncés, le bleu, le celadon, le verd, l'olive, &c. d'ou nait un second octave. En suivant le même ordre, et ayant diminués les teintes d'un degré plus clair, on ajoute les bandes de bleu, de celadon, &c. &c. Toujours en éclaircissant on parvient jusqu'aux derniers clairs et jusqu'au blanc tout pur. Cette assemblage donne une grande bande universelle en coloris, en clair obscur, composé de 144 ou 145 degrés de couleurs simples et pures, dont le nombre ne peut etre ni moindre ni plus grand dans les ouvrages de l'art, comme dans ceux de la nature. On peut voir sur ce sujet " l'Optique des Couleurs," page 315 et suivans, ou le Père Castel assure, que rien n'est plus beau que cette double nuance de coloris de clair obscur, quand elle est bien faite. Un homme qui auroit l'oeil fin, de même qu'un autre qui a l'oreille delicate pourrait distinguer les accords, les fixer et composer un tableau en couleurs, comme un musicien compose un piece en trois ou quatre parties, en chœur même. Voici la description du claveçin oculaire du Père Castel. C'est un instrument, qui a la forme d'un claveçin par les touches, et par le fond un espèce de théâtre avec des decorations, sur lequel doit se passer tout le spectacle dont on doit jouir. A ces touches repondent les fils d'archat, qui doivent faire paroître les cou-

leurs, lorsque l'on met les mains sur le clavier. Ayant appris la clé du clavier, comme on apprend celle d'un clavier ordinaire, le Père Castel prétend que l'on jouera un air aux yeux, un piano, un andante, un presto, un prestissimo, comme on les joue aux oreilles. Je viens d'apprendre que ce clavecin, quoique fabriqué à cent reprises différentes et même à grands frais, va ni remplir ce dessein de l'auteur ni l'attente du public. Pour donner une juste valeur à cette musique oculaire, il faudrait comparer les impressions et effets des mouvements des corps visibles, des sons, et des tons, avec ceux des couleurs, de leurs nuances et de leurs mélanges. C'est ce que je vais expliquer, avec autant de netteté qu'il me sera possible.

“ On sait, que les étoiles et les planètes paroissent se mouvoir avec une regularité admirable, et que cependant au milieu des mouvements des corps celestes, les étoiles gardent constamment entre elles une égale distance, et qu'il n'y a que les planètes, qui paroissent aller tantot vite, tantot lentement, tantot reculer, tantot s'arreter. Pendant que le Philosophe Pythagore, auteur du second système de musique, faisait attention à ces mouvements celestes, il entendit un bruit qui se faisait dans les forges ; en y entrant il remarqua que les mouvemens des sons, dont l'air ebranlé par l'enclume, battue de coups de marteaux de differens poids, informait l'oreille, paroissoient s'augmenter, s'affoiblir peu à peu, se tenir en repos

et recommencer de même, avec une regularité apparente, et qu'ils imitoient en petit les mouvements des astres ; De cette idée il porta son attention à ce qu'il entendoit dire journellement. Il éprouva sur soi la force, l'affoiblissement proportionnel et le repos apparent des sons de la voix. Toutes les reflexions, que lui et ceux qui le suivirent formoient sur tous ces mouvemens, donnerent naissance à la musique telle que nous l'avons ; de même que la Poesie, considérée en elle même, n'est qu'une peinture majestueuse, sublime et touchante de la nature, et une expression energique, elegante et pathetique de la vie humaine, la musique est pour ainsi dire une variation savante et pittoresque des mouvements de l'air, de façon à charmer les oreilles, à chatouiller les fibres du corps, à combler de joie l'ame, à la remplir de tristesse, et à operer les autres effets que la musique se propose. Les danses qui accompagnent communement la musique, paroissent imiter en petit les revolutions des planètes autour du soleil, que l'on conçoit être placé immobile au centre de l'univers. J'ajoute que comme il y a sept planètes, il y a naturellement sept tons dans la musique.

“ Un son quelconque qui frappe l'oreille sensible est considéré sous deux aspects differens, l'un est le rang qu'il occupe parmi les intervalles qui composent les consonances et les dissonances, ce qui a assez de rapport à la symmetrie ou hors

de symmetrie ; c'est a dire qu'une consonance produit sur l'oreille un effet à peu pres semblable à celui que peuvent produire deux choses symmetriques, quoique dissemblables entre elles, formant par leur parfait accord un effet qui flatte l'oreille, de sorte qu'il paroît qu'on ne peut rien faire de mieux ; tels sont aussi les rapports des couleurs ; par exemple le verd et le jaune ensemble flatte la vue ; la dissonance produit un effet tout contraire, c'est à dire dur a l'oreille, tel que la dissonance du verd et du bleu, qui symmetrisés ensemble nous choqueroient la vue ; ces intervalles de dissonances et de consonances sont les notes de musique qui se multiplient en combinaisons, soit en montant, soit en descendant, suivant la raison octuple, de même que la progression decimale dans l'arithmetique, avec cette difference pres que les chiffres haussent ou baissent de valeur en raison de cette progression, au lieu que les notes de musique demeurent les mêmes d'un diapason à l'autre. De plus, comme dans l'intervalle d'un nombre à un autre, tel que de 1 à 2, il y a un infinité de fractions qui le remplissent sans le terminer, lesquelles fractions valent chacun, precedées d'un nombre entier, plus que l'unité seule et moins que deux, tels sont par exemple $1\frac{1}{2}$ $1\frac{1}{3}$ $1\frac{1}{4}$ $2\frac{1}{2}$ &c. de même, dans l'intervalle d'un ton à un autre, il peut y avoir une infinité de semitons ou fractions de tons, comme entre *Ut* et *Re* il y a une infinité de tons, qui ne sont ni *Ut* ni *Re*, mais

des tons ; comme, entre 1 et 2, $1\frac{1}{2}$ approchent plus de 2 que de 1, et $1\frac{1}{3}$ est plus pres de 1 que de 2 ; c'est ce que produisent les *diezes* et les *bemols* dans la musique. Outre cette façon de considerer les sons il y en a une autre, qui nous fait juger du plus ou moins d'éloignement par son plus ou moins de force ; tel que l'on peut s'appercevoir dans la perspective du plus ou moins d'éloignement, par les comparaisons que la vue nous offre ; mais comme dans la perspective la Peinture a trouvé l'art de nous presenter sur une superficie plate, telle que le papier et la toile, les objets plus ou moins éloignés, suivant les regles de l'optique, autant la musique a donné l'art de varier les tons par la plus ou moins de force, qu'on y emploie, pour les représenter ou plus ou moins éloignés, et par là leur donner plus ou moins de grace et d'expression, de même qu'un peintre cherche à varier un tableau par les lointains analogues au sujet ; comme si par exemple il représente une bataille, il nous fait voir de pres les objets frappants, plus dans l'éloignement tout ce qui peut y avoir rapports par les différentes actions, un musicien, qui voudrait nous représenter un tumulte de guerre, feroit en sorte qu'on entendit péle méle, cependant toujours selon les regles de l'harmonie, les cris des combattans, le bruit des armes, le hennissement des chevaux, &c. C'est ce que l'on éprouve tous les jours à l'opera, et plus cette représentation est naturelle plus elle

est admirée. On peut voir par là que plus on emploie de force ou de délicatesse dans le son, plus ou le rend bruyant et harmonieux.

“Ce que nous venons de remarquer dans l'éloignement se trouve également dans les couleurs ; et les composant ou décomposant de même on verra un infinité de nuances, qui toutes s'éloignent insensiblement d'une couleur pour s'approcher d'une autre, ce qui forme presque des sept couleurs fondamentales une progression imperceptible de nuances, qui paroissent presque être toutes les mêmes, par le peu de différence qui s'y rencontre, et cependant conduire le clairvoyant d'une couleur à une autre toute opposée, sans qu'il s'en apperçoive. De ces réflexions je vais tirer en peu de mots cette théorie. Les couleurs sont destinées à donner du relief, du lustre, de la beauté, de la vigueur, de l'ordonnance à la nature, suivant les qualités des modifications des rayons de la lumière, les influences du climat et le degré de nos sensations. Ces couleurs n'existent pas que pour charmer nos yeux, embellir notre imagination, enchanter notre esprit et rendre agréable notre demeure sur la terre. On sait qu'il y a des personnes qui ne peuvent pas supporter quelques couleurs, et qui se trouvent tristes à la vue de quelques autres, et que la vue du rouge oblige le lion de rugir et met le bœuf en fureur, &c. Un parterre, un théâtre parsemé de fleurs, surtout de tulippes, de ranoncles, d'œillets,

de belles-de-nuit et autres paroissent operer sur les yeux les effets pareils à ceux que la musique produit sur les oreilles ; Ne se trouve t'on pas enchanté des couleurs brillantes, des diamans bien façonnés ? Ne ressent on pas un secret plaisir de voir des tigres, des pavons &c. parés de riches couleurs ? J'ajoute que sans sortir du royaume de France je me suis promené plusieurs fois dans les champs de la Provence, de Languedoc, avant le point de jour et en toutes saisons, et je me suis apperçu qu'à la vue des couleurs naturelles, que L'Aurore venoit de faire sortir presque imperceptiblement du sein de l'obscurité, mes yeux se resentoient d'une secrette joie, d'un certain plaisir.

“ J'ai observé en même temps que des animaux remplissoient l'air de mille voix, en signe de leur jouissance au renouvellement de la lumière et à l'apparition des objets émaillés ; qu'ils s'étudioient à faire differents mouvements recreatifs de leurs corps, qu'ils cessoient de les executer au lever du soleil, qu'ils alloient chercher ce qu'il falloit pour soutenir leurs vies, et qu'ils s'occupoient à faire leurs autres affaires. J'ai trouvé aussi, qu'au coucher du soleil ils paroissoient retourner à leur gites tristes et meditatifs. J'ai cru appercevoir à mon retour de Languedoc, qu'à Montpellier, dans ses environs, et dans Les Cevennes ou j'avois passé six ou sept ans, la lumière etant plus vive et plus agissante et la longueur

du chaud étant nécessaire pour la vigueur de la belle nature, les couleurs sont plus vigoureuses et operent un meilleur effet qu'à Paris, ville située sous un climat bien inconstant.

“ On a reconnu qu'il y avait dans la nature sept couleurs primordiales dans l'ordre suivante, savoir le rouge, l'orange, le jaune, le verd, le bleu, le pourpre et le violet, qui sont toutes les couleurs de l'Arc en ciel. De cette légère theorie on peut imaginer une musique par couleurs differente de celle du Père Castel, qui parait etre une imitation de la musique par sons ; car les reflexions que je forme sur des couleurs, leurs nuances, leurs melanges, la nature et les effets de leurs impressions sur l'ame, leurs degrés de vigueur suivant le qualité des rayons de la lumiere à toutes heures et en toutes saisons, sous tous les aspects differentes du ciel, selon l'etat du temps, &c. me portent à conclure, que l'on peut trouver dans la le fondement et les regles d'une parfaite musique avec les seules couleurs de toutes sortes, de la façon dont les anciens ont pris le spectacle de la nature et de la vie humaine pour le modele dans leurs admirables Poesies, Chants, Musique et morceaux d'Eloquence. J'ose predire que si on savoit jouer, arranger, varier avec dextérité et intelligence les couleurs, à peu pres de la manière dont la nature joue celles des objets naturels sous tous les climats, à la naissance de l'Aurore, au plein midi et


à la fin du jour on verroit opérer sur les yeux les mêmes effets, les mêmes merveilles et plus que la musique vocale et instrumentale.

“ Je songe à suppléer au défaut du chant sonore. Pour cet effet on pourra faire servir les espaces d’une couleur haute et foncée à représenter les differens degrés de l’élevation, de l’abaissement, de la variété d’un son, que l’on observe en chantant de vive voix, ou même un syllabe, soit longue, soit brève, soit moyen, soit commune.

On peut accompagner ce chant coloré de petits desseins ; chaque dessein avec chaque couleur significative, pour l’ornement, pour flatter la vue et pour rendre vives les expressions. On peut imaginer un art de rendre, avec ces couleurs significatives, les expressions bien animés, mieux soutenues et meme analogues à l’esprit de la chose mise en vers, et de presenter de belles veines à l’ame, comme on a trouvé pour l’oreille un art de faire les vers, ou l’on observe le nombre des syllabes longues ou brèves, moyens ou communes ; comme on les voit dans les Poesies Grecques ou Latines ; les vers, dont deux successivement se terminent par un même son, tels que l’on voit dans les Poesies de la plupart des langues vulgaires, les vers qui ont une espèce d’Acrostiche, ou toutes les lettres de l’écriture se suivent dans l’ordre alphabetique, ce qui n’est guère en usage que dans les Poesies orientales.

“ Je conçois l’idée d’un theatre d’optique ou

l'on pourroit représenter au naturel, et selon les règles de la Peinture, de la Poesie et de la Musique, tous les objets sensibles, tous leurs effets, mouvemens, bruits, &c. tous les faits historiques, toutes sortes d'images, que la verve poetique enfante ; et suivant les principes de l'identité et de la diversité, les impressions seules des objets, joués avec intelligence et dextérité dans ce theatre d'optique, formé sur le modèle de ce qui se passe à chaque instant dans l'imagination et dans l'esprit, suffisent pour faire naître, former, diversifier dans l'esprit des spectateurs, les idées, les jugemens les reflexions, &c. &c. Si on connoit à fond l'esprit humain et le caractère des genies qui viendront après nous, on pourra penser que peut-être il s'elevera un jour d'autres esprits, qui, comprenant nettement l'idée et le but de la musique, par les sons et par les couleurs, imagineront par occasion une musique par les odeurs, par les saveurs, et par les attouchements ; car ce que l'on dit des sons de la musique et des couleurs du Père Castet, se peut dire également des odeurs, qui d'une fade en offriroient une douce et agréable, une forte, une fétide ; des saveurs, qui d'une extrême fadeur feroient passer successivement par les doux, par l'amer, par l'aigre, par l'acre ; et du tact qui feroit sentir un poli parfait et successivement la dureté, la mollesse, la fluidité, l'élasticité, la superficie raboteuse, le chaud, le tiède, le froid ; en un mot on revera soigneusement aux plaisirs et



douleurs attachés à l'un des cinq sens ; on omettra les odeurs et les saveurs, si on veut éviter les incommodités de s'en servir dans la musique, pour les varier avec intelligence et dextérité. On trouvera un art de jouer, arranger, varier les plaisirs et douleurs, d'opérer les impressions agréables et désagréables sur l'ame, et de façon à mettre en honneur et en vigueur la philosophie d'Epicure, laquelle fait consister le bonheur de l'homme dans les voluptés soit du corps soit de l'ame. Mais les reflexions que je forme sur cet art, de l'ensemble des impressions et ses effets sur les sens et sur les opérations, me fait sentir qu'il peut avoir des conséquences à faire oublier ce que l'on doit à l'auteur de la nature et de la société, et au bien-être de la personne ; et que dans l'ordre de la nature il peut nuire à la bonne constitution du corps, si on perd de vue les règles d'une sage moderation, d'une temperance bien entendue, qu'il falloit observer pour se conserver cette bonne constitution du corps et même la serenité de l'Âme. En effet on pourra imaginer une seule musique universelle pour tous les sens à la fois, et on pourra faire un mauvais usage des plaisirs et des douleurs attachés à chacune des sens.

Je sens bien que la lecture de cette lettre doit naturellement vous etonner et que vous ne serez pas sans défiance à ce sujet ; c'est pourquoi M. Rualt, Libraire, Rue de la Harpe vous donnera, si

vous voulez mon adresse, et vous me ferez l'honneur de venir chez moi pour vous assurer de mes connaissances dans la situation ou je suis. Je me propose de faire imprimer une dissertation, ou je rends compte de la manière dont j'ai appris à lire et à écrire.

CHAPTER IV.

MISCELLANEOUS ANECDOTES ABOUT DEAF AND DUMB PUPILS
EDUCATED AT VARIOUS INSTITUTIONS.

IN Mr. Pennant's tour in Scotland, there is an account of a visit, which he paid, many years since, to the eldest Mr. Braidwood's Academy, at Edinburgh, for teaching persons, born Deaf and Dumb, to speak, write and read, with intelligence.

“ Mr. Braidwood, Professor of the Academy for the Deaf and Dumb, has under his care a number of young persons, who have received the Promethean heat, the divine inflatus; but from the unhappy construction of their organs, were (till they had received his instructions) denied the power of utterance. Every idea was locked up, or appeared but in their eyes, or at their fingers ends, till their master instructed them in arts, unknown to us, who have the faculty of hearing. Apprehension reaches us by the grosser

sense. They see our words, and our uttered thoughts become to them visible. Our ideas, expressed in speech, strike their ears in vain; their eyes receive them, as they part from our lips; they conceive by intuition, and speak by imitation. Mr. Braidwood first teaches them the letters and their powers, and the ideas of words written, beginning with the most simple. The art of speaking is taken from the motion of his lips; his words being uttered slowly and distinctly. Their answers are slow and somewhat harsh.

“ When I entered the room, and found myself surrounded with numbers of human forms, so oddly circumstanced, I felt a sort of anxiety, such as I might be supposed to feel, had I been environed by another order of beings.

“ I was soon relieved, by being introduced to a most angelic young creature, of about the age of thirteen. She honoured me with her newly acquired conversation; but I may truly say, that I could scarcely bear the power of her piercing eyes; she looked me through and through. She soon satisfied me, that she was an apt scholar. She readily apprehended all I said, and returned me answers, with the utmost facility. She read; she wrote well; her reading was not by rote. She could clothe the same thoughts in a new set of words, and never vary from the original sense. I

have forgotten the book she took up, or the sentences she made a new version of, but the effect was as follows:”—

Original Passage.

‘ Lord Bacon has divided the whole of human knowledge, into history, poetry and philosophy ; which are referrible to the three powers of the mind, memory, imagination and reason.’

Version.

‘ A nobleman has parted the total of all man’s study or understanding, into an account of the life, manners, religion and customs, of any people or country ;—verse or metre ;—moral, or natural knowledge ;—which are pointed to the three faculties of the soul or spirit ; the faculty of remembering what is past ; thought, or conceptions ; and right judgment.’

“ I left Mr. Braidwood and his pupils, with the satisfaction, which must result from a reflection on the utility of his art and the merit of his labours ; who after receiving under his care a being, that seemed to be merely endowed with a human form, could enkindle the *divina particula auræ*, latent, and but for his skill condemned to be ever latent in it ; and who could restore a child to its glad parents, with a capacity of exerting its rational powers, by expressive sounds of duty, love and affection.”

The following is an amusing account of a curious dream, described by one of the pupils at

Claremont, in which, truths, taught when awake, and the fictions of reverie, are blended singularly :—

William Brennan, then aged about fourteen and a half years, having been awakened from sleep, his first words were, that he had been dreaming ; and when he got into the school-room, he commenced writing upon his slate, as follows ; assuring his teacher, that he described exactly, as he thought he saw and heard, in his dream, and not what came into his mind, before or after ; and from his character for truth there was no doubt he did so.

“ I was dreaming about God ; that he sent Jesus Christ, who came into the world, from heaven. He was present, with twelve men ; they saw him, and were frightened. He said, ‘ Will you love God, and why ? ’ They said, ‘ He is the Creator of all things ; He saved us from our sin.’ He was walking on the water ; he made them to live on the water, and on the land. He spoke unto them, whose names are Disciples. I saw them by dreaming.

“ He said unto me, ‘ Will you love God, and why ? ’ I said unto him, ‘ Because he made me in a happy state, and holy ; he brought me to heaven, from this world.’ His face was very luminous and beautiful ; he had a long beard ; his hair was short and shining ; I could not look at him. He wrote judgments of mankind ; some

were very good ; when they died, he took some to heaven ; and some were sent to hell, when they died. His robe was very bright, like a cloud round the sun.

“ I saw a man ; he scolded with his wife ; God heard him ; he came suddenly and he said unto him, ‘ Why didst thou fight with her ? ’ He spoke to him, to make him die. He went to hell, and the woman went to heaven.

“ I could hear more than all people in the world ; I was more obedient to God ; and he commanded me to go into the world from heaven, and seeing all the people, and Jesus separating all the people, because they were fighting.

“ Heaven is more bright like God ; there was not the sun, nor the moon, nor the stars. I saw Addington,* who was in heaven ; he shook hands with me ; he was more tall than you.


“ I saw Adam and Eve : God made him, by his word ; he made him of the dust of the earth ; he breathed into his nostrils the breath of life : God said, ‘ Thy name be Adam.’ He took a rib of a man, whilst he slept ; he made woman, by taking a rib from a man ; her name was Eve. He made them in a happy state and holy. He made a Garden of Eden ; he sent them to live in

* One of the pupils who had died lately.

the garden. God said, ‘Thou shalt not eat of the fruit of the tree of knowledge.’

“ I saw God making the world and all things. First, the world, firmament, sun, moon, stars, land and water. God made the water with his breath ; he gave it into the world. He made the sun, moon, stars, very quickly, with his word.— He made the sun of part of the earth, from the world ; and the moon of a little part from the sun ; and the stars of a very little part from the moon. He did not make any thing with his hands, but by his word.

“ I saw the world before the sun was made—it was all earth. He made Europe, Africa—ALL ! and with his breath he made the sea. (Here his action was remarkable, he drew on the slate the continent and islands, blew with his breath, with scarce any motion of his lips ; and showed that the waters instantaneously flowed through their channels, and the seas were formed.) God made the firmament by his word, it is like silk paper, it is all round the world, there is water over it and clouds under it, and the sun shines through out, and the moon, and the stars. (Here he described by gestures the motions of the earth, the sun and moon, and that there were countless stars, larger much than the sun ; that there was no axle on which the world moved, nor any thing to keep it up like a cord ; but that it was moved and upheld by the breath of the Al-



mighty.) God made seeds to put in the earth, and made them grow ; he made all the animals of little bits of earth. (Here he showed by gestures, that the small portions of earth were made flesh by the word of God, and then that the same word spake, or rather that the same lips opened, for he showed that all things were made by merely opening the lips, as if one breath of God had called each into existence, and each portion of flesh became an animal, bird, beast, fish, insect)—he added, ‘and then he spoke, and they were alive. I saw all things which God made and wondered at God, because he is very powerful to make all things. He made an image of the dust of the earth with his word. The image was under the tree of knowledge, and he breathed into its nostrils the breath of life, and man was very strange in the Garden of Eden. He had no bed ; he slept upon the grass, against the tree of knowledge. Woman was made the same I wrote before.

“ I saw them eating the fruit of many trees, but they did not eat of the fruit of the tree of knowledge, because it would make them die. I saw lions and tigers, and all beasts and birds were friends of Adam.

“ I saw the devil went into the world from hell ; he went into the serpent’s mouth. The serpent could fly away, and stood upon its tail in the world. He was very beautiful—(when) he

had not sinned—he was happy, friend of God. (Here he showed that after Adam and Eve had eaten, the serpent's wings were gone, and he could not stand on his tail, but went on his belly.) He came to Eve and said to her, 'What did God say to her?' She told him, that he would not let them to eat of the tree of knowledge. Serpent said to her, that he is telling a lie: the serpent tempted her to eat. Eve gave man to eat. God came to them—I saw him—he was very angry with them, because they eat the fruit of the tree of knowledge. He said unto them, 'Who told you to eat the fruit of the tree of knowledge?' They said, 'The serpent.' And he said unto them, they should surely die. They were very sorry and afraid; they said unto the serpent, 'He told them they should not surely die.' God drove them out of the garden when they were sleeping on the grass by his word; and he destroyed the garden with water; the trees fell down and it was covered with water; I saw it was in the midst of China.

“When they were awake they were surprised and very sorry. They were digging in ground with wooden shovels and spade. God made the shovel and spade with his word, and gave them to Adam. They had two sons, one was not very good, and one was worse, he killed him with a stick near the neck, they were burning (sacrificing) a sheep;—it was bad.

“ I saw Sampson ; he was very strong ; he was twenty years old ; he pulled the great house with his hands and killed himself, and killed great many men and women and children.

“ I saw him (David) who killed the Philistines ; they were very tall, to the top of the room ; he threw his stone with a handle and killed Goliath, and cut off his head.

“ I saw Jerusalem ; it was a large city ; I did not see any church in it ; I saw Jesus Christ in it ; he was like a man, very handsome ; he had a beard and hair, not long ; he was not laughing ; he was walking on the water ; I told it before. I saw the Jews nailed him with his hands and feet ; they killed him and I saw him buried ; he had not a coffin, but he was in the earth. And I saw him who ascended into heaven ; he was happy ; he spoke to me and made me die ; I had great pain ; he took me to heaven from the world, and I saw him go into God, after his body was gone away, and I could not see him when he went into God’s breath, and God spoke to me.

“ Christ’s body was in the earth ; I did not see it ; it was absent ; the soul was like the body ; it went to heaven into God’s breath ; I was surprised very much ; it was wonderful ! I told him that I loved God. He said unto me, that I sinned against him when I was a little boy ; he told me, that he taught me to be happy in my heart ; he told me, that he hates every evil thing ;

he told me, that he would make a new world, when all the people would die ; he told me, that the people will be very happy, not scolding, nor sinning. I said to him, ‘ Why didst thou make me Deaf ? ’ He told me, because I would be sinning when I am a man ; he told me that the people have hearing, because they will not sin when they are tall ; he told me that I ought to worship God *by loving him*, because he is the Creator of all things.

“ God was in the world.

“ He was bright, more than the sun ; I covered my eyes from God, because I could not look at him. He was standing on earth ; he was like a man, but very bright.

“ He had holes in his hands and feet ; it was Jesus Christ. He went to heaven in a fog ; he had not wings. (Here his gestures showed an ascent without exertion.) There were many angels with him.

“ He had not a loud voice, and his eyes see the sun before him and behind him.

“ He spoke very kindly to me ; I saw many spirits in heaven ; they were worshipping God and obedient to God ; they did not speak ; they listened to God and were obedient to him ; and God was often speaking to them ; and they loved him. He was commanding them to look at evil and right things in the world ; and they were very bright like clouds ; thou couldst not see them, because they were invisible.

“ Angels are often in the world ; they are always present with us, and in every place, separating the people’s hearts, good from bad. God tells them to separate the good from the bad ; and they are always soaring with their wings. Their wings have not feathers ; they are like the clouds. The angels are soaring always, and standing on the air and the clouds ; they never are flapping with their wings ; they are never tired, nor sleepy, nor hungry, nor thirsty, nor eating, nor laughing, nor smiling ; I saw some more crying a little, because the people have sin *from them*. They are very beautiful like the sun. God is more bright than an angel. They can walk on every thing in heaven and in the world, and in hell they are not burned. God was sitting on the clouds, and on the air, and on the water. He is still, quiet ; He never laughs. (His gestures here were striking in an astonishing degree, and his whole mind seemed overcome, with a sense of the Divine greatness and glory.) He was very kind to the angels, more than all the world. He commanded the angel to go to hell, to lock up wicked people for ever and ever ; the angel was very powerful. Hell is larger than the world ; it is very full of fire. Devils are in the fire ; they are black ; they are not like pictures ; the flame is in their mouths out of the fire. I saw when they opened their mouths like a gun firing ; they have wings like bats ; they are flap-

ping them always. He told me about every thing by speaking into my ear. I praise God. When you awakened me I was very sorry, because I left from God when I was awake, and I did not see him, and I could not hear any more.

“ I would wish all people to read about my dreaming, because God told me all things; God desired me tell all things he showed me; he told me that I should be very happy and very kind to God, and obedient to God. I love God now, very much; he took away all my sins by speaking into my heart; he taught me to learn all the Bible by dreaming; but I am forgetful.

“ I saw little infants dying in the world; they were suddenly grown tall, and they all went to heaven from the world, because they were ignorant, and never sinning. I saw them by dreaming.

“ I was flying with wings on every place like a cloud. I was on the sun; it is very luminous, rocky, and smooth; there is not any earth on it, nor any people; it is larger than the world; it is not warm nor hot; it gives us heat; God gives it light to shine through the firmament upon the world. I was upon the moon; I saw it was like the earth; all earth; there was no sea nor rivers in it; there were no people on it. I saw the stars like the moon; many are larger than the sun; they are more far from the world than the sun; they are very rough, like the earth; they have

not any water ; they have not any people ; the angels often go to them, because they will make them move.

“ I was walking on the sea and land ; I went down into the sea and land. I saw in the bottom of the sea much money, like guineas, and many things, and shells, and stones very beautiful, and fishes drinking. I saw a little fly, which appeared large like an elephant, on the ground. I was in the earth, and I saw every thing in it, rocks, and gold, and silver, very much ; I saw in Africa, and in Asia, and in America, and in Europe.”

The following example of the progress of the pupils in the Genoese Deaf and Dumb School, will be read with interest:—

“ Finalmente nel riportare varj tratti dimostrativi della capacita de' sordo-muti non avrebbe dovuto omettere un' operazione decisiva su questo punto, e che convince chiunque la esamina con riflessione, fosse anche colui che si permette di dirli per via delle stampe, pure, schiette e vere *scienze*. Ne darò due esempj in diversa lingua eseguiti in mia presenza da un ragazzo di circa 16 anni nelle due ultime visite da me fatte alla scuola, la prima il giorno 25 Luglio, e l'altra il 25 Novembre pp. Mi fu proposto nella prima circostanza di dare ventiquattro parole a mio genio fra di loro disparute : sul riflesso che era giorno semi-festivo, diedi di mano ad un tomo del Di-

zionario della Bibbia del *P Dell' Aquila*, ed aprendolo a riprese tolsi le seguenti parole. *Aronne, Legge, Sacerdozio, Religione, Benedire, Omaggio, Ministero, Eccellenza, Giurare, Onninamente, Inviolabile, Tenero, Pace, Immortalità, Sacco, Cenere, Pregievole, Dimostrare, Stabilito, Quaggiù, Riconciliato, Oblazione, Sozzure, Espiazione.* Ciò fatto, fu ordinato a quel giovane di unirle in uno ben connesso discorso, e questi tosto voltosi alla lavagna, su cui esse stavan scritte, dopo breve riflessione estese il suo pensiero in questo modo: “ Il sacrificio per *eccellenza inviolabile stabilito* dal Figlio di Dio, il solo che ha l'*immortalità*; ed il *ministero* di esso, che é il *Sacerdozio* della nuova *Legge*, e più *pregievole* di quello stabilito da *Aronne*; ed essendo il capo d'opera della nostra *Religione*, bisogna *giurare* di *onninamente dimostrare* per esso tutto il dovuto *omaggio*, ed il più *tenero* rispetto; poichè esso mediante *l'Oblazione* che vi si fa d'un uomo-Dio ci de la *pace* dello spirito, ci libera dalla *sozzure* de' peccati, dopo l'*espiatione* di essi, ci fa *benedire* da Dio, e ci rende *quaggiù riconciliati* con lui, e forti contra gli assalti del nemico infernale maggiori del *sacco* della riduzione in *cenere* d'una città qualunque.’

“ La seconda volta non fui io quegli che diede le parole, ma una società di persone rigguardevoli, fra le quali il Barone *Schimmelpenninck Wander Oije*, Olandese. Essi assignarono ad una ad una

le qui seguenti : *Affaires, Exemple, Réminiscence, Erreur, Aller, Noir, Demande, La Haye, Sagesse, Calomnie, Cheval, Amitié, Aimer, Mer, Dieu, Salut, Pologne, Reconnaissance, Religion, Napoléon, Infidèles, Notion, Cacher, Wan Dyck, Wolsey.*

“ Il Giovane dopo qualche riflessione le riunì in questo discorso, ‘ Alexandre le Macedonien, après avoir illustré son règne par le manège extraordinaire du *Cheval* Bucephale, par des *exemples* de *sagesse* dans le gouvernement, et d’*amitié* pour ceux, dont la *reconnaissance* les portait à l’aimer cordialement, par sa valeur, qui le rendit courageux pour *aller* armer contre les Tyriens sur *Mer*, ternit enfin sa gloire en laissant de procurer le *salut* d’autrui, à la même manière que Henri 7, compatriote de *Wolsey*, de Richard 2, fils du Prince *Noir*, et de Guillaume 3 de *La Haye*, qui, nonobstant les reproches qu’il faisait à ceux, qui *infidèles* à *Dieu* soutenaient quelque *erreur* contre la *Religion*, et à ceux, qui voulaient *cacher* la vérité par des *calomnies*, malgré la protection qu’il accordait aux amateurs de l’art chérie de *Wan Dyck*, et aux historiens de son siècle, qui nous ont donné *notion* des *affaires* les plus importantes de son règne, a laissè de soi la *réminiscence* d’une valeur, que l’on peut ressembler à celle de *Napoléon*, conquérant ambitieux, qui, en faisant résistance à toute *demande* humble, comptait de rétablir le Royaume de *Pologne*.’* ”

* Osservazioni all’opuscolo, “ Cenni Storici, &c.” p. 40. Annotazione (5).

The following letters, written in English by Italian pupils in the Genoese Deaf and Dumb School, appear in the Dublin Institution's Reports—(Sixth, p. 94, 95, first edition ; Eighth, p. 78, 79 ; and Eleventh, p. 75, 76.) Several of the pupils also know German, Latin and French.

The Letters are printed without correction :—

To Mr. Charles Edward Herbert Orpen, (Esquire,) Surgeon and Secretary (for Correspondence) of the National Institution for Deaf and Dumb, of Ireland, Great George's-street, North, Dublin.

“ Our most Honourable Sir—Our dear director, Octavius John Baptiste Assarotti, has received, a while ago, with the help of your friend, Mr. John Leckey, the Third and Fourth Reports (1819 and 1820) of the National Institution of the Deaf and Dumb of Ireland, and gracious letter, with whic (1) you have willed bake (2) them. He thanks you, with all his heart, and begs you to be the interpreter of his respects, and gratitude's sentiments, to your Institution's Committee of Direction, from whic (1) he has been honoured by your's means. Hitherto he has not received yet the Second Report, though you may have writted (3) that you have sent it from the 1818. He pray you send it on the first opportunity. He has no other published, but some

(1) which.—(2) to back (or accompany).—(3) written.

practices of piety; (4) if you will have them, you have nothing to mean it (5).

“ We, Deaf and Dumb of the K (6) Genua (7) Institution, and our Director, pray God prosper your noble exertions for our unhap-fellow (8) in Ireland, and will after death felicitate (9) every body, and especially all Deaf and Dumb persons, with their instructors and benefactors. No doubt that you shall find much faults in this letter. We beg you to forgive them us, who are learning the English language not long since, and without teacher, primitively (10) to comprehend your Reports.

“ We are, with sincere esteem, your obedient servants. By all the Deaf and Dumb of the K (6) Genua (7) Institution, theyr scholl (11) fellow,

“ PAUL BASSO, (Genoese.)

“ 25 *July*, 1821.”

“ My honourable Sir—The kindness with which you wrote to my dear masters, the Chief Director, Octavius John Baptiste Assarotti, and the second Institutor, the Abbè Lewis Boselli, oblige me to forward to you my thanks. As I love them very tenderly, I am sensible of whatever thing belongs to them. It is on account of this very reason,

(4) He has published no other books, but some practical treatises on piety.—(5) nothing to do but to mention it.—(6) Royal.—(7) Genoa.—(8) fellows in unhappiness.—(9) wish felicity after death to.—(10) principally.—(11) school.

that I dare to write this little letter to you. I beg you make the compliments both of mine and my school-fellows, to the Deaf and Dumb, educated at Claremont, and be pleased to believe me .

“My Sir, your obedient servant,

“ANTHONY RAINA, Deaf and Dumb.

“*Genoa, the 30th May, 1823.*”

“My dear Mister—I have seen by the Reports of your National Institution, that some Deaf and Dumb, instructed in other establishments, write letters to the pupils of yours. I desire very much to write one to him, whom you will be more pleased of. Will you, I beg, notify it to me, and I will write to him. You and the pupils forgive the faults that, without doubt, I shall make in the English language, for we are Italians, and our Institutors will not correct our English writings. Forgive my boldness, and believe me,

“My Sir, your most humble servant,

“THOMAS ROSSI, of San-Remo.

“*Genoa, the 30th May, 1823.*”

“Sir—I have seen that my letter of the 25th July, 1821, written in English to you, has been printed in the Sixth Report of the National Institution for the Deaf and Dumb of Ireland. I thank you with all my heart, for the honour which you have done to me, and more especially, for your goodness in correcting it. In the letter that you wrote to my dear second Institutor, the Abbè Lewis Boselli, you said that it was accom-

panied with one to me ; but I was very sorry for having not found it. I hope you will have the goodness of sending me another. In the mean time, I salute you, and I am, with sincere esteem,
 “ My Sir, your most humble and obedient servant,

“ PAUL BASSO, (Genoese.)

“ 5 Nov. 1826.”

TO MR. CHARLES E. H. ORPEN, M.D.

Secretary for Correspondence of the Committee of the National Institution, for the Education of the Deaf and Dumb Children of the Poor in Ireland.

“ *Dublin.*

“ Dear Sir—With earnest pleasure I regard* the Irish people particularly, for I keep thenceforth† the opportunity of asking your news ; so I take the occasion that Mr. Otway Herbert, bearer of the presents, is come to visit our establishment, to direct you my duties.

“ I hope you will have now received our last letter, dated 5th November, 1826, by which we asked you to send us your Eighth Report, that was still wanting. We have received several copies of the Ninth Report, and in the hope you will favour us of the followings and of your notices, we are very thankful to the goodness, you have always used with this Institution.

“ Presenting you the compliments of our dear

* Am extremely pleased to see.

† Obtain thereby.

Director, Padrè Assarotti, and that of the Abbè Boselli, and of all the pupils.

“ I have the honour to remain, my dear Sir,

“ Your most humble and obedient servant,

“ PAUL BASSO, a pupil in the Royal
Institution for the Deaf and Dumb.

“ *Genoa, the 14th March, 1827.*”

The following is also a later original and uncorrected letter, from a pupil of the Genoese Deaf and Dumb School:—

“ Dear Sir—I beg your pardon, if I have neglected since so many years, to write to you, as I ought, on account of my great obligations towards you, and your constant goodness towards this Institution. . Now I find an opportunity to perform my duty; here is Mr. Nugent Wade, who offers to carry you this paper. But you will see my letter is rather an importunity, than a due compliment to you. I have grown the more daring, the more kindness you have shown me. I am very amazed at that establishment increasing and improving evermore. What charity animates the heart of every Irish gentleman, melting with pity for those unfortunate, that are my fellows. I ever read with astonishment the various transactions, improvements and accounts of that Asylum, and the memoirs of foreign Institutions, chiefly the constant and inexhaustible affluence of donors and subscribers in support of it.

“ The chief Teacher and I beg you to send us

the twelfth and succeeding Reports, which we are wanting of. I should be very curious to hear the fresh events and progress of that celebrated establishment.

The more worthy tidings I can give you on account of ours is, that in November last, our new King, Charles Albert, Prince of Carignan, made a visit to our Institution, and after many shows of his Royal munificence and approbation, he decorated our Director with the cross of the St. Maurice and Lazarus, and appointed him a member of the Royal Committee, and made to it a donation of three thousand francs. The Archbishop of Genoa is the perpetual President of the Committee, and the other members are Vice-Presidents by turn, during three months. The chief teacher has lately presented to the government a scheme, in order to extend the benefits of instruction to every Deaf and Dumb in the state, on a plan like that practised among you, but we don't know its success.

“ In the hope I shall be honoured with fresh marks of your friendship and benevolence, pray agree the respects of the Director Ab. Boselli, and be sure of the sincere sentiments of thankfulness and esteem, by which I have the honour to be,

“ Sir, your most obedient and grateful servant,
PAUL BASSO.

“ *Genoa, May 10th, 1832.*

“ To Mr. Chas. E. H. Orpen, M.D. Secretary of the Committee
of the National Institution for the Deaf and Dumb, Dublin.”

“ SIR—Mr. William Jackson, my intimate acquaintance, gives the happy opportunity of carrying this letter and of sending it to you from London, his country ; giving you my respects ; however I beg you a thousand pardons for the long silence which I have kept during these five years, and for the not having given you my thanks for the gift that you sent me by the mean of Mr. Abbot Boselli, (now Director of Deaf and Dumbs at Genoa, and my ancient master of langages) and I am sorry not to have been able to return you like for like. Therefore the cause of my silence has been, first the anguish of mind in which I was for the death of my mother, who after a distemper of three months of a fluxion of lungs, gave up the gost, secondly my sudden departure from my country to Rome, where I live these four years since, in order to apply myself in the study of painting. Now I thank you for the Nineth Report of the National Institution of that education of the Deaf and Dumbs, and I hope that you will send me some other else by means

of mentioned Boselli. I wish you the favour of God and exhort you in the charity towards those poor fellows.

In the mean time permit me the honor of subscribing myself your humble servant,

“ THOMAS ROSSI, Deaf and Deaf.

“ *Rome the 10 April, 1831.*

“ To Mr. Charles H. Orpen, Esq. M.D. Secretary for the National Institution of Deaf and Dumbs at Dublin, Ireland.”

“ REALE ISTITUTO DE SORDO-MUTI.

“ *Genova, il di 31 febbrajo, 1833.*

“ My dear Sir—Profiting by the occasion of the visit of Mr. Smyth, I am encouraged to write you some lines as my former companions have done. Basso, Rossi and Rayna are no longer in this College. Rossi is at Rome, to perfect himself in drawing ; Rayna is at home ; and of Basso I know nothing. Now being the only one here, who knows a little English, I write you to assure you, that the pupils of this establishment are very much interested about their unfortunate companions in Ireland, and that they are grateful to *their friends*, as they are to their own. Give my best regards to your master’s pupils, and presenting to you the compliments of the master and pupils of this establishment, permit me to assure you of the best sentiments of my heart, and of

the esteem and veneration with which I shall ever be, my dear Sir,

“ Your most humble and obedient servant,

“ FRANCISCUS CORSI,

“ *A Pupil in the Royal Genoa Institution for Deaf and Dumb.*

“ To Mr. Charles E. H. Orpen, M.D. Esq. Secretary for Correspondence of the Committee of the National Institution for the Deaf and Dumb of Ireland, Great George's Street, Dublin.”

The Rev. Mr. Mahaffy has supplied me with the following. The words printed in italics were given in English to one of the pupils of the Genoese school, and he was required to write them all into an English sentence which he did as follows:—

“ Among the lands, which travellers, *who wish* to make proficiency in the study of *Philosophy*, use to visit, Italy, to which *Genoa* belongs, is, methink, never omitted ; this *native country* of a great deal of men celebrated for their *virtue* and *love* of true science, is even the *delight* of those, who seek in it the wonders of nature ; so that it has deserved the name of the Garden of Europe ; and the foreigners encouraged by the *hope* of being able to bring into their countries with fidelity the notions they have received, change, as the *Camaleo*, the colours of their politic opinions about it.”

The manner in which these pupils learned English and German, by the gratuitous attendance

of two benevolent foreigners, is explained in the following note:—

“ Il nobile *Cav. De Martignoni*, Console Generale d’Austria, Parma, Piacenza e Modena, e quello che già da qualche tempo, ad onta delle molteplici sue occupazioni, non disdegna di frammischiarsi co’ poveri sordomuti per essere loro utile nel difficile studio del Germanico idioma. Eguale elogio merita il Sig. *Guglielmo Lavers*, figlio d’uno de’ primarj negozianti Inglesi stabiliti in Genova, il quale prestò qualche tempo, colla bontà amorevole sua propria, lo stesso grazioso servizio per la lingua sua patria. Ma?—L’istituto ha avuto la disgrazia di perderlo, degl’ interessi di famiglia chiamandolo alle Indie.”*

If those persons in Dublin, who pretend such a great interest about the Deaf and Dumb, and yet circulate malicious falsehoods about my friend Mr. Humphreys, the master at Claremont, and misstatements as to the progress of his pupils, were to imitate the above-mentioned gentlemen, by giving up part of the time they mispend in venting these misrepresentations, to assisting in the instruction of the pupils, they would prove more their own honesty, and serve more the cause of the Deaf and Dumb.

* Osservazioni all’ opuscolo, “ Cenni Storici,” &c. p. 37. Annotazione (5).

The following shows the inventive talents of one of these pupils. In speaking of a public examination, it says—

“ A ciascuna interrogazione rispondono Viano, e Megliorino, oppure fanno rispondere da qualche altro Sordo-muto con caratteri formati sopra una tavola nera, o sivvero per mezzo del *Tachifeno-grafo*, (1) o pur anche a voce.

“ (1) Il *Tachifenografo* e una machina trovata, ed eseguita dal sordo-muto Castello, per mezzo della quale, si da vicino, si da lontano puo introdursi una corrispondenza de discorso presentando le lettere dell' alfabeto in maniera, che rapidamente si succedano, e appena ravvisate scempiano.”*

The following is extracted from the letter of a friend:—

“ There is a new Deaf and Dumb School established at Sienna, one of the heads is a friend of mine, Dr. Grottonelli.

“ At Milan I went to see the Deaf and Dumb Institution, it was their hour of work, but as a favour I was admitted; the boys went through their *written* lessons, which were nothing new to me; but when I went into the girl's room I took out of my pocket the little book called “ Farfalla,”

* I sordi muti della scuola di Genova presentati per la terza volta, &c. p. 2. Nota (1).

and asked the master could any of the children understand it ; he stuck it on the lock of the door for a desk, and desired one girl to dictate it to another who wrote the first page, without a single mistake, except the changing of “ pigliàre ” into “ prèndere,” and as these two verbs are of the same signification, I was the better pleased, as it proved they understood the meaning of the sentence ; I could not well judge of their religious instruction, but from their copies it appeared to be the basis of their education, and of a more simple kind than that of the School of Genoa ; in short, though I was less dazzled, I was more satisfied ; the children were in great delight at my little tracts, of which I gave an assortment of all that I thought would suit. Mr. Bagutti gave me some books which he had printed, one volume of which, I was happy to find, contained nothing but the simple Scripture texts without note or comment.”

CHAPTER V.

PARALLEL BETWEEN THE STATE OF THE BLIND, AND THAT
OF THE DEAF AND DUMB.

THAT the blind, who are left without any peculiar education, to gain information as they can and do from all around, by means of social conversation, are not to be so much pitied as the neglected Deaf, who can never gain such knowledge, without admission into these Institutions, where they receive a specific instruction, no where else to be obtained ; is satisfactorily proved by the following testimony, (though not correct in every particular,) given by the Director-General of the Parisian Institution for the Blind, whose opinion is, of course, unprejudiced, as his bias would naturally have been towards the objects of his own care.

“ Which are most unhappy, the Deaf-Dumb, or the Blind ? People ask us this every day. We shall resolve this question to the advantage of the Blind, because we think them in fact less unhappy.

“ Strangers to all that passes around them, the Deaf-Dumb, who see every thing, enjoy nothing. Like Tantalus, whom the fable represents to us, as devoured by inextinguishable thirst in the midst of water, they are continually subjected to cruel privations. An insurmountable barrier separates them from the rest of men, they are alone in the midst of us, unless we know that artificial language, which the talent and charity of their ingenious teacher has created for them. The custom which they have of reading the physiognomy is very often even a subject of additional anxiety to them; they do not always divine aright; doubt and uncertainty increase their impatience and their suspicions; a serious cast which resembles sadness then invades their countenance; and proves that with us they are in their real state of privation. Obligated to concentrate themselves within themselves, the activity of their imagination is thus greatly augmented; and as attention and judgment follow necessarily the perception of ideas, they fatigue themselves prodigiously. Therefore one sees few Deaf-mutes in the lists of longevity, because the frictions are too lively, and to use an expression common but exact, ‘the sword wears out the scabbard.’

“ More favoured than these melancholy children of silence, the Blind enjoy all the means of conversation with other men;(1) no obstacle hinders them from hearing or being heard, since the

ear, which has been so philosophically defined as the vestibule of the soul, is always open for them. The exchange is rapidly made, because they speak the vulgar language. It would be easy to prove, that the Blind have several other advantages over the Deaf-Dumb; but it would be exposing myself, without much interest, to repeat what I have already said. Besides would it not be idle to dwell too long upon a parallel between Mutism and Blindness, while it is not permitted us to choose between these two afflictive mutilations,(2) which we can only alleviate, as to their consequences where they exist.”*

On the immense comparative advantages of those who are blind, either from birth or accidentally, over those who are born Deaf and left untaught, Dr. Watson in his work on the Instruc-

* *Essai sur l'instruction des aveugles, ou exposé analytique des procédés, employés pour les instruire. Par le Docteur Guilliè, (Directeur Général, et Medecin en chef, de l'Institution Royale des jeunes aveugles de Paris, &c.) à Paris, imprimé par les aveugles, et se vend à leur bénéfice, à l'Institution, Rue Saint Victor, No. 68. 1817. 8vo. pages 224. Première Partie, Chap. V. pages 60, 61, 62.*

Of this work, a translation has lately been published, with this title, “An Essay, on the Instruction and Amusements of the Blind; by Dr. Guilliè, Director-General, and Principal Physician, to the Royal Institution for the Blind, at Paris, &c. with engravings. London: Printed for Richard Phillips, 1819. 8vo. p. 151. Price 8s. in boards.

tion of the Deaf and Dumb, has these just observations :

“ It is not foreign to the present subject to glance at the comparative importance of these two most important avenues to the mind. Were the point to be determined by the value of the direct sensations, transmitted to the sensorium through each of them, merely as direct sensations, there could not be any ground for a moment's hesitation, in pronouncing the almost infinite superiority of the eye to the ear ; for what is the sum of the information, that we derive from the ear, as direct sensation ? It is sound. Sound indeed admits of incalculable variety ; but strip it of the value which it derives from arbitrary associations, and it is still but a titillation of the organs of sense, painful or pleasureable, according as it is shrill, soft, rough, discordant, or harmonious, &c. Should we on the contrary attempt to set forth the sum of the information that we derive from the eye, even as direct sensations, that is visible impressions, it is so immense, that volumes would not contain a full description of it so precious, that no words, short of those we apply to the mind itself, can adequately express its value ; indeed all languages bear witness to this, by figuratively adopting visible imagery, to signify the highest operations of intellect. Expunge such imagery from any language, and what will be left ? What in this case must become of the

most admired productions of human genius ? Whence then it may be asked, (as it often has been,) does it arise, that those born blind have such superiority of intelligence over those born deaf ? Take (it might be said) a boy, nine or ten years of age, who has never seen the light, and you will find him conversable, and ready to give long narratives of past occurrences, &c. Place by his side a boy of the same age, who has had the misfortune to be born Deaf, and observe the contrast ; the latter is insensible to all you say ; he smiles perhaps, and his countenance is brightened by the beams of holy light ; he enjoys the face of nature, nay reads with attention your features, and by sympathy reflects your smile, or your frown ; but he remains mute, he gives no account of past experience or future hopes ; you attempt to draw something of this sort from him ; he tries to understand and to make himself understood, but he cannot ; he becomes embarrassed ; you feel for him, and turn away from a scene so trying, under an impression, that of these two children of misfortune, the comparison is greatly in favour of the Blind, who appears by his language to enter into all your feelings and conceptions ; while the unfortunate Deaf-mute can hardly be regarded as a rational being ; yet he possesses all the advantages of visual information as direct sensation. All this is true ; but the cause of this apparent superiority of intelligence

in the Blind is seldom properly understood ; it is not, that those who are blind possess a greater, or any thing like an equal stock of materials, for mental operations, however scanty the materials, to operate upon artificial language. Language, we have defined to be, the expression of thought ; so it is, but it is moreover, when refined and methodized, the medium of thinking ; its value to man is nearly equivalent to that of his reasoning faculty ; without it he would hardly be rational. It is want of language, and not the want of hearing, unless as being the cause of the want of language, that occasions that deficiency of intelligence, or inextension of the reasoning faculty, so observable in the Deaf and Dumb ; give them but language, by which they may designate, classify, compare and consequently remember, excite and express their sensations and ideas, then they must surpass the originally and permanently blind, in intellectual perspicuity and correctness of comprehension, as far as having actual ideas affixed to words and phrases is concerned, by as much as the sense of seeing furnishes matter for mental operations, beyond the sense of hearing, considered as direct sensation. It is one thing to have a fluency of words, and quite another to have correct notions, or precise ideas annexed to them ; but though the ear furnishes us only with the sensation of sound, and sound, merely as such, can stand no comparison with the multi-

form, delightful and important information, derived from visual impressions; yet as sound admits of such astonishing variety, above all when articulated, and is associable at pleasure in the mind with our other sensations and with our ideas, it becomes the independent and ready exponent, or nomenclature of thought, and in this view is important indeed. It is on this account chiefly, that the want of hearing is to be deplored, as a melancholy chasm in the human frame.”*

It will be at once observed, that in the contrast of the Blind and the Deaf by Dr. Guilliè, quoted above, the author does not at all take into consideration that the ignorance of language to which the latter are inevitably condemned, unless admitted to a peculiar instruction, necessarily involves in it an ignorance of revelation and of all its knowledge that is communicated by words, whereas the Blind can from infancy hear conversation, reading, preaching, &c. &c.

The loss of revelation by the Deaf, in consequence of their want of verbal language, is also omitted by Dr. Watson.

* Watson's Instruction of the Deaf and Dumb, vol. i. p. 49—55.

NOTES AND ILLUSTRATIONS TO CHAPTER V.

(1) *The loss of a language of words, is a greater affliction to the Deaf than loss of sight to the Blind, for many reasons, but especially because it is a loss of revelation.*

“ Ma quello, che finisce di rendere totalmente deplorabile la loro sorte, è l'esser privi di quella consolazione, che la religione si fa a somministrare ai sofferenti, che a lei ricorrono. Intorno ai Ciechi, sebbene questi sieno tolti a quanto il visibile apparato ha d'imponente (6) sul cuore umano, trovandosi però, compresi nel detto—*qui habet aures audiendi audiat*, del divino salvatore, sono con ciò nel caso di profittare delle istruzioni e delle dottrine di chi si adoptera, come facea il Santo Precursore—*ut testimonium perhiberet de lumine*.*

(6) Siccome dall' organo della vista l'uomo trae maggior numero di idee, che dall' organo dell' udito, questa disgrazia sarebbe più conseguente pei Ciechi, i quali più dei sordi-muti sono isolati dagli oggetti esterni, e loro rapporti. Ma d'altronde, i mezzi di comunicazione, che essi hanno nella lingua vocale comune a chiunque li circonda, nel che sono privati i sordi-muti, ciò fa ben cambiare d'aspetto alla cosa. Infatti, dai libri di Guillié (1), e di Klein (2) vedesi un copioso elenco di Ciechi, i quali, in ogni età, anteriore all' esis-

* Cenni Istorici, & p. 7, 8, 9, ed note.

tenza d'una loro Istituzione, distinti si sono in varie scienze, come nella Facoltà Canonica e nella Legale, sui pergami, sulle tribune e sulle cattedre di Filosofia, di Matematiche, di Storia, di Belle-lettere, di Lingue, non che con vari scritti; e di non minor distinzione e numero se ne contano tuttora in diversi paesi nella parte musicale, in altre arti, in mestieri e nel commercio. (He then gives two examples, among his own blind pupils.)

“Con questo mezzo di comunicazione, che i ciechi hanno, i sordi-muti si attirano perciò maggior compassione, a guisa, per così dire, dei bambini, che non sanno ancora spiegarsi: e ciò doveva muovere gli uomini a pensare da prima a pro di chi ha bisogno di mettersi in relazione, supplendo alla voce una lingua di cenni.”*

(1) *Essai sur l'Instruction des aveugles &c.*—par le Docteur Guillié, Directeur Général, et Medecin en chef, de l'Institution Royale des jeunes aveugles de Paris. Edit. 2. Paris. 1819.

(2) *Lehrbuch zum Unterrichte der Blinden, im ihnen ihren Zustand zu erleichtern, sie nützlich zu beschäftigen und sie zur bürgerlichen Brauchbarkeit zu bilden*, von Johann Wilhelm Klein, Director des K. K. Blinden-Institutes in Wien. Wien, 1819.

(2) *Number of the Deaf and Dumb, and of the Blind.*

“Altrettanto considerevole è il numero di queste due classi di maggior infelicità, (vide nota 2) il quale giusta le comuni statistiche dei vari paesi passa a quello di cento sordi-muti, e di mille trecento ciechi per ciascun milione di popolazione.” (3)†

(Nota 3.) “Risguardo al numero di sordi-muti, queste statistiche essendo state fatte sul numero degli allievi di vari Istituti, ma non sulla totalità d'una popolazione, risulta perciò limitato. All'incontro ben eccedente pare quello dei Ciechi, se non si riflette alle maggiori e differenti cause, dalle

* Cenni Istorici, & p. 7, 8, 9, ed note.

† Do. p. 5.

quali è prodotta la cecità. Per levare ogni sospetto di esagerazione delle statistiche, si è osservato, che nel Cantone de Zurigo, ove nel 1809 si è aperto un Istituto de Ciechi, se ne trovò un numero di 261 su quella popolazione di 195,000 anime. All'apertura di quello in Vienna nel 1804, la sola classe d'indigenti di detta città presentò 42 ricorsi per altrettanti Ciechi soltanto dell'età, e alle altre prerogative richieste per essere ammessi fra gli alunni grauiti. Dal numero di 13,000 Ciechi, che la Monarchia di Prussia conterrebbe, secondo il Sig. Zeune, Direttore del R. Istituto di Ciechi, in Berlino, parebbe al Sig. Klein, Direttore del Ces. R. Istituto de' Ciechi in Vienna, che l'impero Austriaco, contener ne potesse un numero di 36,000. Con questi calcoli non si toccano le ragioni de Fisiologi, che rendono questa disgrazia ancora più comune fra gli abitanti di alcuni climi, e specialmente in paesi meridionali."*

* Cenni Istorici, &c. p. 5, Nota (3).

CHAPTER VI.

ON BLIND DEAF AND DUMB PERSONS.

As one of the answers given by Massieu, which I shall quote just now, naturally suggests to my mind the danger of blindness, to which the Deaf and Dumb are exposed as much and from some particular causes more than others, I shall dwell a little on this subject, in order to show that this awful affliction is not so excessively rare, as is generally supposed, and that we may readily estimate the immense importance of educating the Deaf and Dumb, by means of their eyes, by considering for a moment, to what a frightful state of destitution and seclusion any one of them would be reduced, if deprived by accident or disease of his sight, before he had been taught to speak, to write, to use the finger alphabet, to know language, revelation and God. The bare contemplation of such a state has sometimes actually made me shudder.

It is needless however to insist much upon an argument which is obvious to every one; I shall therefore merely say that nothing shows in a

stronger point of view the importance of educating the Deaf and Dumb than the possibility of Blindness being superadded to their misfortune before their instruction, in which case it would become almost impossible. This is hinted at in the following answer given by Sicard's most celebrated pupil, Massieu, to the young Marchioness of De——, who asked him: "Did the Deaf and Dumb in the Institution at Paris, who had been educated, think themselves unhappy?"

"No; because we seldom lament that which we never possessed, or know we can never be in possession of; but should the Deaf and Dumb become Blind, they would think themselves unhappy, because sight is the finest, the most useful and the most agreeable of all the senses. Besides we are amply indemnified for our misfortune by the signal favour of expressing by gestures and by writing our ideas, our thoughts and our feelings, and likewise by being able to read books and manuscripts."*

The conclusion of this answer shows, that Massieu only contemplated in it the educated Deaf and Dumb; for the uneducated have no substitute for hearing or speech, and no indemnification for the want of language.

* Art of instructing the Infant Deaf and Dumb, by John Faunceforth Arrowsmith. London, 1819. Introd. p. 4.

To the same question, with respect to the educated Deaf and Dumb, by the same lady, Massieu's fellow-pupil, Clerc, now one of the masters of one of the American Asylums, gave the following answer, which though as acute is obviously as defective and illogical, and is indeed like it quite deceptive, in consequence of the ambiguity of the word "regretter."

"Qui na rien eu n'a rien perdu, et qui n'a rien perdu n'a rien à regretter ; or les sourds-muets n'ont jamais entendu, ni parlè ; donc ils n'ont perdu ni l'ouïe, ni la parole, et par consequent ne peuvent regretter ni l'une ni l'autre. Or qui na rien à regretter, ne peut être malheureux ; donc les sourds-muets ne sont, ni ne peuvent être malheureux. D'ailleurs c'est une grande consolation pour eux, que de pouvoir remplacer l'ouïe par l'écriture, et la parole par les signes."*

Sicard had never met with such a case ; but he had in the preliminary discourse attached to his "Cours d'instruction d'un Sourd-muet de naissance," (p. li.—lvi.) thrown out the following ideas as to the possibility of their instruction :

"But if there should be found some Deaf-

* This answer I find in a little book, which is sold at the Deaf and Dumb Institution in Paris, containing portraits of De L'Epée, Sicard, Massieu, and Clerc, with the manual alphabet, &c. &c. Engraved by Aubert, a Deaf and Dumb pupil.

mute, for whom this mode of communicating, (by the eye,) would be impossible, if the sense of sight also should be wanting to these unfortunates; if in the order of the exceptions of nature, if amidst her afflicting humiliations we should find in our paths one Deaf, Dumb and Blind (1) at the same time, what would be our means? At what an immense distance would he be from other men, this being so cruelly degraded! How great and how difficult to fill up, would be the interval between him and us! What instructor could be given to this child so afflicted? Would it be that of the Dumb? But all his art is limited to rendering thought visible, to representing to the organ of material sight the operations of the intellectual eye; and this unfortunate, who has this organ, has not its sense. Shall we confide his education to him, whose talent, purely mechanical, instead of confining itself to exercising the hands of the Blind in useful labours, only teaches them useless tricks of sleight, and makes of these unfortunates only jugglers and mountebanks? But what could he teach to a being who cannot hear?"

"What can the hand of the instructor effect in the head of the pupil, when the tongue cannot express any sound, when the ear cannot hear any, when the physiognomy keeps silence also?"

"I believe I have proved, that from the beginning man had two means of communication for

the expression of his ideas; that instead of choosing a sonorous imitation he might have decided for manual signs; why should not these signs here come to our assistance? for if the eyes fail us, for seeing these signs, have not we still the hands to touch them? And if the shades of night do not prevent Massieu from seeing with his hands what mine express to him, why during the day which is to them a profound night, should not our Deaf and Blind mute see it also?

“ Ah! if the trial of it, which I would wish to make were not useless; if as I have done for the Deaf-mute, I should succeed in giving intelligence to such a one, so great a success would make me more happy, than even he could be who would be its object and cause.

“ My illustrious predecessor dared to flatter himself so. He did not fear to offer through the public journals to undertake an education, which had always appeared impossible, even after his success with the Deaf had accustomed belief to the greatest wonders. The following are the means which he communicated to me:

“ An alphabet in polished steel should serve him to form the nomenclature of sensible objects and of actions, the knowledge of which could be subjected to the sense of touch. He hoped to familiarize the hands of the pupils to all these characters, and to make his fingers supply the

place of his eyes, to make him touch the object with one hand, and to make him distinguish its name with the other. His genius doubtless would have corrected the rest as he proceeded.

“ I cannot conceal from myself, that here difficulties would spring up at every step ; for how could we agree without ever seeing or hearing each other, upon the connection to be established between the object and its sign ? I should think we ought to make use of instinct. I would give to the pupil an agreeable object only when he should be willing to apply himself to retaining its name, to making its sign, to combining its characters. This first step would perhaps be followed by a second, which would be the distinction of the qualities, or modes of objects. Colours as well as sound would not enter, (one may readily perceive) into our scale ; but the forms of bodies which are capable of being subject to touch, should be the base of this new metaphysics and the first degrees of this education ; and since by analogy the qualities which strike the sight have conducted the Deaf-Dumb to the discovery of qualities purely abstract, moral and intellectual, why should not those which strike the sense of touch lead us to the same end ? The processes of which this work will present a table, would only need, in order to serve the Deaf and Blind mute, to be presented in relief. The changes which must be made in it, would be

pointed out to us by necessity. He would become, as the Deaf-mute has often been, the master of his instructor. His successive advances would indicate at each step the new step, which it would be necessary to make. Instead of speaking to the eyes we should speak to the hands.

“ May such a system of education be only an object of bare speculation and its application never become necessary! May no child ever be born so unfortunate as to have, instead of the ear and the eye, only the hand! But as such a deviation from nature is unfortunately but too possible, let us consider beforehand the means of repairing it. To restore a man to society, to his family, to himself, and to restore to him society, his friends and his family, would be an enjoyment too sweet and a conquest too noble, to permit us to cast away all hope.”

The Abbè Des Champs, in his *Cours Élémentaire D'Education des Sourds et Muets, &c.* p. 168—177, throws out some ideas, on the instruction of the Deaf-Dumb and Blind-born.

In the obituary of the *Gentleman's Magazine*, for Nov. 1808, page 1041, is the following statement:—

“ Hannah Lamb, of Burleigh-street, Strand, aged nine years, Deaf Dumb and Blind. She had been put to bed about nine o'clock at night, and her mother went up to the work-shop to speak to the father, who is an ivory and metal

turner, and on her return she found the child burnt in a dreadful manner; having left the bed to sit by the fire, where it is supposed a lighted cinder fell upon her garment and set it in flames; which her unhappy situation prevented her alarming any one and obtaining assistance. After anguishing four hours she expired."

In Dr. Watson's book on the instruction of the Deaf, we have a short account of another melancholy instance of a boy Deaf-Dumb and Blind, about whom Mr. Dugald Stewart and Mr. Wardrop have published such interesting works. The following letter from the celebrated Surgeon, Sir Astley Cooper, to Dr. Watson, will give some idea of his situation:

"My dear Sir—The boy whom I mentioned to you, as having been born Deaf, and Blind also, from congenital Cataracts, was brought to my house by Mr. Saunders, oculist. When he was led into my parlour, he put his hands to the wall and felt around the room, until he met with a chair, on which he placed himself. A key was given him, with which he immediately began to strike his teeth, and from which he seemed to derive great satisfaction.(2) In lieu of the key, a piece of wood was put into his hand; he struck his teeth two or three times with it, and threw it from him with a whining noise and with a frequent lateral motion of his body, expressive of uneasiness and disappointment; but upon a key

being again presented to him, he beat his teeth with great apparent pleasure, and seemed to wish to continue the gratification for a length of time. I wrote to Mr. Saunders for further particulars, and he gave me the following account.

“ The lad’s name is Mitchel, son of the Rev. James Mitchel, of Ardclagh, Inverness. His age, I think, about ten years, very strong and apparently healthy. He was tractable, and his father and friends managed him very easily, for after being gently patted by the hand he would readily submit to their direction and guidance for the accomplishment of any ordinary purpose.

“ As soon as he came into the room, he walked around it and traversed it, feeling every article of furniture. He had the custom of feeling every one, and of running his hands up and down their limbs, as if to judge of their stature. If any thing pleased him he patted his stomach, as if that organ had in the course of his existence given him most pleasure, and he instinctively referred to it for the expression of delight. His principal amusement consisted in hammering his teeth with some elastic substance, as a key ; and he was very angry when checked by the substitution of some other substance incapable of vibration. When I attempted the operation for cataract, his friends lost their power of managing him ; but when liberated from the restraint ne-

cessary on that occasion, he was equally tractable as before, and seemed perfectly free from all weakness; he would not however suffer me to approach him afterwards without great difficulty, distinguishing me by the nose.

“ I am yours, very truly, &c.

“ ASTLEY COOPER.”*

The following abridged account of Mitchel, is taken from Dr. Spurzheim's works.

“ The case of James Mitchel in Scotland, furnishes evident proof of the external senses not producing the affective and intellectual faculties, but of their being mere intermedia between the external world and the internal mental powers. As this case is of the utmost importance, I shall state it with some details, drawing upon the accounts published by Dr. Gordon, Dugald Stewart and James Wardrop, as well as all I learnt from his sister on a visit I paid to Nairn.

“ He was born on the 11th of November, 1795, Deaf and Blind, of intelligent parents. It may be supposed that he is not without some internal sense of hearing, since he takes great pleasure in striking hard bodies upon his foreteeth, which he sometimes continues to do for hours together.

* Watson's Instruction of the Deaf and Dumb, i. p. 64, 65, 66, 67.

‘ When a bunch of keys,’ says Dr. Gordon, ‘ was given to him, he seized them with great avidity, and tried each separately by suspending it loosely between two of his fingers, so as to allow it to vibrate freely ; and after tingling all of them amongst his teeth in this manner, he selected one from the others, the sound of which seemed to please him most. This was one of his most favourite amusements, and it was surprising how long it would arrest his attention, and with what eagerness he would on all occasions renew it. Mr. Brougham having observed this circumstance brought to him a musical snuff-box, and placed it between his teeth. This seemed not only to excite his wonder, but to afford him exquisite delight ; and his father and his sister who were present remarked, that they had never seen him so much interested on any former occasion. While the instrument continued to play, he kept it closely between his teeth, and when the airs were ended, he continued to hold the box to his mouth, and to examine it minutely with his fingers, expressing by his gestures and by his countenance great curiosity.’

“ He was always possessed of so much of the sense of sight, as to be able to distinguish day from night, and to perceive bright colours particularly white and red. He was fond of shutting the house-door or window-shutters, and remaining for a considerable time with his eyes fixed on

some small hole or chink, through which the sun's rays penetrate. He however seemed to derive no information from sight, as he always turned away his head, while examining the bodies presented to him.

“ His senses of touch and smell were very acute, and by their assistance he was soon able to distinguish things and persons, strangers and those of his family. ‘ When a stranger approached him,’ says Mr. Wardrop, ‘ he eagerly began to touch some part of his body, commonly taking hold of his arm, which he held near his nose, and after two or three strong inspirations through his nostrils appeared decided in his opinion. If it happened to be unfavourable, he suddenly went to a distance with the appearance of disgust ; if favourable, he showed a disposition to become more intimate, and expressed by his countenance more or less satisfaction.’ When I visited him in 1816, his sister told me, that of late years he had made less use of his smell than formerly in making himself acquainted with external objects, and no fact has shown that he ever distinguished the presence of any one by the smell alone. In the year 1808, the drums of both ears were pierced, the one by Sir Astley Cooper the other by the late Mr. Saunders. In 1810, when fourteen years of age, Mr. Wardrop performed an operation on his right eye, which enabled him to see surrounding objects if not

very minute. He nevertheless continued to examine every thing with his other senses, as if he had been totally Blind and Deaf. He is most attracted by red, and looks longer at it than at any other colour; then comes white; and after that yellow. He gathers together in the fields flowers of the same kind. He cannot measure exactly the distance of the objects from him, but he puts out his hand in their direction and examines them in the mode already stated. This young man, though deprived of the two principal senses of relation, was from infancy anxious to acquire knowledge of external objects. He also manifested the different feelings, without having been able to observe them in other persons.

“ He was always fond of young children; he took them affectionately in his arms, but never associated with nor joined in the amusements of boys of his own age. He however liked the company of the boy, who attended him in his excursions in order to keep him from dangerous situations. Early in life he was uneasy when his attendants were changed; later he was less sensible to it. He was very much attached to his relations. Dr. Gordon had mentioned, that Mitchel was not sorrowful at his father's funeral; that he moved rapidly among the crowd, touching almost every body and examining some very minutely. The Rev. Thomas Macfarlane, on the contrary, in a letter to Mr. Glennie of Aberdeen,

dated the 7th of May 1812, positively says, ' When the coffin, which enclosed his father's corpse, was brought from the house and placed upon chairs, in the court before the manse previous to the interment, I approached to the coffin, and soon after saw James Mitchel come from the house in considerable agitation. He turned about rapidly, and snuffed very much, evidently guiding himself by the smell. He directly approached the coffin, smelled it most eagerly for several seconds, then laid himself down upon the lid on his face and embraced the coffin, while his countenance discovered marks of the most lively sorrow. I stood close by him, and after a short time patted his head once or twice, upon which he rose and returned into the house. This occurred immediately upon the coffin being brought out, and about twenty minutes before it was lifted, in order to be carried to the church-yard. As the accuracy on this subject has been doubted, I purposely delayed writing to you till I should have an opportunity of conversing with the Rev. Pryce Campbell, minister of Ardensien, brother-in-law to Mrs. Mitchel, who was present at the funeral, and by whose direction every thing was conducted. I fell in with this gentleman. I took an opportunity of asking him if he observed any marks of sorrow about James Mitchel on the day of his father's funeral. He replied that he observed the most unequivocal marks of grief in

his countenance, and added a circumstance which escaped my notice, that when the coffin was about to be lifted, in order to be carried to the church-yard, James Mitchel clung to it, endeavouring to prevent it being carried away, and he (Mr. Campbell,) was obliged to remove him from it by force.' Both these gentlemen remark, that the circumstances mentioned by Dr. Gordon, of Mitchel's running through the crowd, and touching every person, do not amount to a proof that he was insensible to the loss he had sustained. In acting thus, Mitchel was merely examining the assemblage of people around him, and in this instance, his curiosity overcame his grief. He went several mornings to visit the grave, patted gently the turf which had been laid over it; and at last, as if hopeless of his father's return, became sorrowful even to tears. Shortly after his father's death, his mother being unwell and confined to bed, he was observed to weep. Afterwards the mother left Ardclach and went to Nairn. James Mitchel returned three times to visit his former habitation. On his first visit he went through the different apartments of the manse, examined the furniture, and having done so, betrayed an anxiety to be gone, and returned directly to Nairn. On the other visit several workmen were employed taking down the kitchen. He stood some time, evidently very much displeased at what was going forward, and then

went away, without having been prevailed on to enter the house. On his third visit, the manse was repaired, and he came home in good humour; and to communicate what he had observed to his sister, he lifted his hands, one after the other, in succession from the floor, towards the ceiling of the room. In the year 1814, he had a severe illness, during the course of which he took a particular fancy to his aunt, his father's sister, who was at that time living with his mother, and insisted on her sitting constantly by him. It happened that his sister was taken unwell before his own perfect recovery, and he would not now allow this aunt to sit down near him, but always made signs that she should go up stairs where his sister was, nor did he rest till he had made good his point. He showed a wish to get up stairs himself, and upon being brought up seemed quite satisfied when his sister patted him, and shook hands with him. Thus there can be no doubt of his affection and consideration for others.

“ He is generally placid and of a mild temper, but if too much teased, or if interrupted in his amusements, he is irritated, and sometimes gets into paroxysms of violent rage, when he tears his clothes. He is now grown up and no longer under the control of his mother and sister. He is cautious, but not timid. He would formerly take food from no one but his parents and sister.

From infancy he has been fond of retiring to a dark corner and kindling a light. He continues to dislike darkness: after nightfall he seems happy in reaching a room where there is a candle or a fire. Means have been used to teach him to make baskets; but he wants application to finish any thing, and throws the materials into the fire; yet he knows from experience, the danger of fire, water, and sharp instruments. He has frequently amused himself with a dead fowl in the kitchen, placing it repeatedly on its legs, and laughing when it fell. He was allowed to touch his father's corpse; as soon as he felt it he shrunk away. This was the first time he had ever touched a dead body. Several years later a neighbour, who had frequently indulged him with a pipe and tobacco, died. His sister brought him to the room where the body lay, and allowed him to feel it. This he did very readily, not shrinking away as formerly when he touched his father. He even seemed rather anxious to examine it; when he had done so, he stood for a few seconds rather thoughtfully, and then smiled. He now retired willingly, but not before he showed that he recognised the person, and was sensible of what had happened. This he did by making his usual sign for smoking, and by putting his hand to the ground, his sign for interment.

“He seems now apprehensive of dying. When

in 1814, he was so much reduced as to be incapable of walking without support, he could not be prevailed on to lie a single day in bed. He watched the first appearance of dawn, and insisted on being dressed immediately; thinking, probably, that he would not die out of bed. He could bear to see nothing white near his bed, or even in the room with him when unwell. Several times something white being by accident thrown across the foot of his bed, he appeared most unhappy, till it was removed; and even when linen was put to the fire to air, he was in the greatest possible distress. This dislike was explained from his having always seen dead bodies laid out in white.

“He always took pleasure in making prisoners of other persons, by locking them in the stable, or in a room, laughing and jumping about all the while. His sister sent him one day with a halfpenny to buy two pipes. He understood the signs, went out to a shoemaker’s house where they were to be had, and returned with one in his hand. They suspected that he had another about him, and giving him to understand, that he ought to have brought two, his sister insisted on his going to fetch the second. He then unbuttoned his coat, and laughing heartily, produced the second pipe. The Sunday after this, when his sister gave him a halfpenny, as usual, in church, to put into the poor’s box, he placed it be-

tween his teeth like a pipe, and laughed, but she having given him a shake, he dropped it into the box. When I saw him he was allowed four pipefuls of tobacco a-day. His love of smoking being well known, several persons in Nairn gave him tobacco when they met him in the street, but this he never produced until he had had his daily allowance at home. He used formerly to break his pipe as soon as it was smoked out, he now makes each serve twice before he breaks it. When he has received tobacco from strangers, however, it serves much oftener, as he is aware that two pipes a day are his allowance. They once gave him a more durable pipe, but he threw it away. He did the same with old shoes, in order not to be forced by his parents to put them on any more. It is quite certain that he has ideas of property. He once, at no great distance from the manse, met a person riding a horse which had been purchased a few weeks before from his mother. On feeling the animal he seemed instantly to recognise it. The rider dismounted to see how Mitchel would behave, and was much amused to find that he led the horse to his mother's stable, took off the saddle and bridle, put corn before him, and then withdrew, locking the door, and putting the key in his pocket.

“He is extremely fond of walking and running about, of riding and of bodily exercise in general. Since his sight has improved he makes long

excursions, but he always returns to his meals. When yet a child, he attempted to build small houses with turf, leaving little openings, resembling windows. For hours, he employed himself, in the bed of the river, which runs within a few yards of the house, selecting stones of a round shape, nearly of the same weight, and having a certain degree of smoothness. These he placed, in a circular form on the bank, and then seated himself in the middle. He often floated pieces of wood on the water. He always liked smooth bodies. He often endeavoured to smooth sticks or rods, with his teeth, or caused the boy who attended him to smooth them with a knife.

“ He early showed a great partiality to new clothes ; after the measure is taken, nothing else seems to occupy his mind ; he literally persecutes the tailor and shoemaker, until his coat or shoes are finished ; he is their guest morning, noon, and night. He prefers persons well dressed to those who are not. He never liked to take his regular meals in the kitchen, yet on coming home, before dinner-time, he will take a potato from the servant. He particularly courts the good opinion of his sister, and if made aware that he has done wrong, or has offended her, or his mother, he shows evident sorrow.

“ In the following anecdote, a peculiar proof of his kindness will be found. He had once received a severe wound in his foot, during the cure

of which he usually sat by the fire, his foot resting on a low stool. More than a year afterwards a servant boy, with whom he used to play, happened to be confined from a similar cause.—Young Mitchel, perceiving that his companion remained longer in one situation than usual, examined him attentively, and seemed quickly to discover, by the bandages on his foot, the reason of his confinement. He immediately went up to a garret, sought from amidst several other pieces of furniture, the little footstool, which had formerly supported his own wounded limb, brought it down in his hand to the kitchen, and placed the servant boy's foot gently upon it.

“It is difficult to say whether he has any notion of religion. He accompanies his relations to church, behaves quietly, and kneels at family prayers. Three months after his father's death, a clergyman being in the house on a Sunday evening, he pointed to his father's Bible, and then made a sign that the family should kneel. Did he do so by habit alone?

“James Mitchel has always shown an inquisitive turn of mind, great memory, and an eminent degree of judgment and reflection. Dr. Gordon said, ‘the knowledge which he has derived from the senses of touch, taste and smell, seems fully as extensive, as what any person of the most perfect faculties might be supposed to acquire, if he could, by any contrivance, be prevented from

using his eyes and ears for the same period of time, from the moment of birth, and in the same retired situation of country. The train of his thoughts seems to be regulated by the same principles, as that of the soundest minds. His actions neither indicate incoherence nor fatuity ; but every thing he does, appears capable of being easily traced to rational motives.' And I might add, *why not, since his brain is very well organized !* Indeed, he always felt an internal desire to acquire knowledge. He every day explored ground where he had not been before. He wished to become acquainted with every thing that fell into his hands. He amused himself in visiting the carpenter's, or other tradesmen's shops, handling their implements, and trying to discover what they were engaged about. He knows the uses to which all common things were put, and is pleased when the use of any thing with which he is not acquainted is communicated to him.

“ Once, when still young, he was caught creeping on his hands and knees, along a narrow wooden bridge, which crossed the river, at a point where the stream is rather deep and rapid. His father wishing to discourage him from such a perilous attempt again, ordered a servant to push him off, and plunge him once or twice into the river. This measure had the desired effect. But several years later having got angry with the servant-boy, as they were playing together in a

boat, he took him, plunged him into the water, and drew him out just as he had been served himself on the former occasion. He was soon aware of the advantages which other persons enjoyed. He sometimes proceeded alone in his excursions, but finding any obstacle he waited till his boy arrived and assisted him. He now goes alone to great distances, for instance, from Nairn to Fort George. He easily learned to measure time. On one occasion his mother went from home, and he seeming anxious about her, his sister bent his head gently, as laying it on a pillow, and shutting his eyes, once for each night the mother was to be absent, in order to show him that he would sleep so many times before her return.

“ In this way, too, it was signified to him how many days were to pass before his new clothes would be made. His ready interpretation of signs showed a considerable share of reflection. He used natural signs, all addressed to the sight of those with whom he conversed. When hungry he approaches his mother or sister, touches them in an expressive manner, carries his hand to his mouth, and points towards the apartment, or cupboard, where the eatables are usually kept. He is quite alive to proper and regular behaviour; his sister expresses her satisfaction or displeasure, by different manners of touching his head or shoulder. Gentle tapping is a sign of satisfaction, a quick slap of displeasure. He indicates

riding on horseback by raising his foot, and bringing the fingers of each hand together, under the sole, in imitation of a stirrup. When he wants to go to bed he inclines his head sideways, as if to lay it on a pillow. He indicates a shoemaker by imitating with his arms a shoemaker's motions, in pulling his thread ; so also a tailor by the motions made in sewing.

“ From the preceding facts, it follows, that Mitchel's mind displays a great share of native strength, and is destitute only of the vehicles of its exhibition, the eyes and the ears, (*and the mouth.*)


“ It is certainly a great pity that he received no education since none of his powers is (are) dormant. By means of touch, he might have been taught many artificial signs, but the internal activity of his mind is lost to those around him, and consequently to the study of mankind. At all events, he furnishes an evident proof, that there are innate dispositions, and that the external senses are not the cause of the affective and intellectual faculties.”

The following occurs in the Third Report of the Irish Deaf and Dumb Institution, (p. 23, 24,) and the Fourth Report, (p. 22, 23.)

“ Of the many cases which came under the notice of the Committee, and which were excluded, either by your fundamental laws, or by the want of funds, they would only select one

which was brought before them by a benevolent individual, in the North of Ireland, and which is marked with circumstances of peculiar melancholy. The person alluded to is a young man, now twenty-seven years old, who, from the age of seven, has been deprived of the faculties of seeing and hearing, and has grown up to manhood, without any other means of holding intercourse with his fellows, but what he can derive from the sense of touch. Three or four other similar cases have come to the knowledge of your Committee; and it may be useful to observe, that they have all been the consequence of that scourge, which prejudice would still inflict on the human race—the small pox.

“This unfortunate insulated being is precluded, by your fundamental regulations, from any claim to the benefits of this Institution; but it has occurred to the Committee, that if a competent number of persons would associate in an undertaking to contribute annually, the small pittance necessary for his maintenance, he might be placed in some part of the establishment; and it would form an interesting part of the duty of some of the more advanced pupils, to endeavour to convey to him ideas, through the only medium by which it is now possible, namely, his remaining senses, and especially that of feeling:—a process, tedious, difficult, and extremely uncertain at best, but which may serve, if at all suc-



cessful, or even if attempted unsuccessfully, to to exhibit new phenomena, to the enquirer into the structure of the human mind."

"The last Report mentioned the melancholy case of a young man, Deaf, Dumb, and Blind. A sufficient sum having been subscribed for his maintenance, he was admitted into the Institution. Lately, however, he was attacked by a severe febrile illness, and was consequently removed to the Fever Hospital of the House of Industry; he was there carefully attended under the eye of a friend, but gradually sunk under the complaint, and was at last released by death, from his sojourning in a world, which has seldom, perhaps, witnessed more accumulated deprivation, since the day when one possessed with a devil, Blind and Dumb, was brought unto the Son and Lord of David. As in that instance, however, in the present world, we know; so in this, we believe, that in the future, the same almighty power, can make the Blind and the Deaf both to speak and see."

The following occurs in pages 167—169 of the "Scrap Book, or Selection of interesting and authentic Anecdotes," published in Dublin, 1823, 12mo, by the Society for Promoting the Education of the Poor of Ireland, as one of their most valuable, and almost unobjectionable set of cheap books for the poor :

Deaf, Dumb and Blind American Girl.

The following interesting account appeared in an American paper of the year 1817.

“ I have heard a benevolent lady mention the name of Julia Brace, a girl about eleven years old, living in the vicinity of Hartford, who is afflicted with the triple calamity of Blindness, Deafness and Dumbness, having lost the senses of sight and hearing, by the violence of a typhus fever, at the age of four years. On visiting her I learned the following facts and anecdotes, which I relate for your amusement.

“ Her form and features are regular and well proportioned. Her temper is mild and affectionate. She is much attached to her infant sister; often passes her hand over the mouth and eyes of the child, in order to ascertain whether it is crying, and soothes its little distresses with all the assiduity and success of a talkative or musical nurse. All objects which she can readily handle she applies to her lips, and rarely fails in determining their character. If any thing is too large for examination in this way, she makes her fingers the interpreters of their texture and properties, and is seldom mistaken. She will beat apples or other fruit from the tree, and selects the best with as much judgment as if she possessed the faculty of sight. She often wanders in the field and gathers flowers, to which she is directed

by the pleasantness of their odour. Her sense of smelling is remarkably exquisite, and appears to be an assistant guide with her fingers and lips.

“ A gentleman one day gave her a small fan. She enquired of her lips what it was ; and on being informed returned it to the gentleman’s pocket. The mother observed that Julia already possessed one fan, she probably thought that another would be superfluous. The gentleman gave the same fan to a neighbouring girl whom Julia was in the habit of visiting. She went a few days after to visit her companion, whose toys she passed under the review of her fingers and lips, and among other things the fan, the identity of which she instantly discovered, and again restored to the pocket of the gentleman who happened to be present.

“ She feels and admires mantelpiece ornaments, and never breaks or injures the most brittle furniture, even in a strange room.

“ A gentleman once made several experiments with a view of satisfying himself, whether she really had the discernment, which she was reported to possess. Among other arts for effecting his objects, he pretended to carry away her infant sister. She immediately detected the cheat, by ascertaining that his umbrella remained on the table. She then went out of the door, and picked the head of a large thistle in full

bloom, brought it in, smelling it as she came, and offered it to the gentleman, apparently as a nosegay. He reached out his hand, but instead of giving it, she archly pricked his hand, by way of retort for his freedom in testing her sagacity."

The following account of two persons, born Deaf and Dumb, who afterwards became blind, is in a letter from Surgeon M'Cluney of Belfast, and will explain itself.

" Belfast, 25th March, 1817.

" Dear Sir—I have to apologise for not sooner answering your kind letter of the 7th instant, which was principally owing to my being from home for ten days, and not having it in my power to make the enquiries you wished for.

" As soon as I possibly could, however, I went in search of the unfortunate men, and found that one of them, the oldest, died two days before. They were as represented brothers, Deaf and Dumb, but did not either of them become blind till within these few years, and that without any cause which their friends could assign. They were of quiet, peaceable disposition, capable of communicating their ideas both to one another and to others beside. They were both bred to the shoemaking business at which they wrought close, and some of their friends are inclined to ascribe the loss of sight to this circumstance, and the sedentary mode of life they followed.

" I flattered myself that the pleasing prospect

comfortable asylum, held out in your very
ne communication, would have been most
y accepted; but although both they and
relations with whom they reside are de-
nt upon the public charity of the town, I
not prevail upon them to consent to appli-
a being made for the admission of the sur-

hope you will pardon my apparent neglect
t instantly replying to your favour. If I can
r your laudable views and intentions any
ance in this neighbourhood, I shall feel
, and am, dear Sir,

“ Your very obedient servant,

“ ROBERT M'CLUNEY.

Dr. Charles Orpen.’,

NOTES AND ILLUSTRATIONS TO CHAPTER VI.

(1) Deaf, Dumb and Blind.

“ Il caso di sordo-mutolezza, accompagnato da cecità, non è certo comune, ma non è però così raro, come lo pensate. Quattro o cinque sono stati proposti all' Istituto Nazionale de Sordo-muti di Dublino, * ed uno ne vidi io stesso in Genova, nel mille ottocento cinque. Delle diligenze caritatevoli troverebbero forse ben molti esseri, che giacciono sconosciuti, in questo miserabile stato di quasi universale privazione.”†

“ Un'altra classe vi sarebbe d'individui ancora più sgraziati per essere privi di vista, e nel tempo stesso di udito, e di loquela. Il caso però è tanto raro, che finora non mi consta essersene presentato alcuno nelle Istituzioni de Sordi-muti, ne di Ciechi, in tutta l'Allemagna, ed il Nord ; e non si ridurrebbe che ad una forse vaga annotazione di due di questi individui in Iscozia, di uno in Francia, e d'uno portato da Plater, autore de xvi. secolo : ne da ammettersi sarebbe il fenomeno descritto nella *Biblioth : Britann : Mars* 1814, sulla persona di Miss Margherita Mac-Avoy,‡ che facevasi

* See Irish Deaf and Dumb Report,—Third, pp. 23, 24 ; and Fourth, pp. 22, 23.

† Osservazioni all'opuscolo, “ Cenni Storici, &c. p. 29.

‡ This woman was proved to be an impostor.

leggere col polpastrello del dito indice. D'altronde, siccome l'attività dell' anima di quest' individui è ristretta ai soli organi del gusto, dell' odorato, e del tatto, i quali organi perciò rendonsi d'una raffinatezza portentosa ; cositutti gli studi finora fatti per ogni occorrenza, non tenderrebbero che ad occupare la loro mente, e le loro braccia in oggetti di nessuna utilità, ma puramente di curiosità per la difficoltà superata.*

(2) *The following letter to the Editor of " The Harmonicon," 92, Pall Mall, Sept. 1823, relates to the mode of communicating Musical sounds to Deaf persons.*

" SIR—Your allusion, in the eighth number of the *Harmonicon*, to the peculiarly severe affliction under which the greatest of living composers suffers, induces me to mention, through your medium, a contrivance by which some years ago I enabled a deaf person to hear the sounds of a piano-forte with great accuracy ; indeed I should have communicated so important a fact to the public long ago, but concluded that it had obtained very general circulation ; for the gentleman, whom I had the happiness to assist, was so much delighted at the success of the experiment, that he declared his intention of making it known to the Deaf and Dumb Institution. In order to enable any deaf person to hear the sounds of a piano-forte, the following is the method I pursue. The instrument is opened, and a rod of deal wood is provided, about half an inch thick, three quarters wide, and long enough to reach from the bridge on the sound board to the mouth of the deaf person. If one end of this rod is made to rest firmly on the bridge, and the other end is held between the teeth, the softest sounds produced will be distinctly communicated. (The rod should not be touched or held by the fingers, but suspended on one end against the pins on the

* Cenni Istorici, &c. p. 5. Nota (2).

sounding bridge, and at the other firmly held between the teeth, and the performer himself may do this.) The joy which persons express, upon experiencing the result of this my simple contrivance, is indescribable, and if you think it worth being made known, I shall feel obliged by your giving admission to this letter.

“ I am, Sir, your very obedient servant,

“ J. H. R. MOTT.”

CHAPTER VII.

MEANS OF ESTABLISHING COMMUNICATION BETWEEN THE
BLIND AND THE DEAF AND DUMB.

THE following, which treats of the means of communication between the Blind and the Deaf and Dumb, forms the ninth chapter of Guilliè's work on the instruction of the Blind.

“ One is astonished at the facility with which the Blind communicate with the Deaf-Dumb, and cannot conceive how this communication can take place between beings deprived of the organs, which are most indispensable for the intellectual functions. The reader will learn with pleasure what was the origin of the relations that are established in Paris between these two degraded classes in nature, and by what means the Blind and the Deaf-Dumb came to understand each other, long before any one had thought of seeking a method for instructing them. These details, fatiguing perhaps to those who are strangers to beneficence, will not be without interest to those feeling and generous souls who delight in alleviating misfortune.

“ During the time that the Institutions of the Blind and of the Deaf-Dumb were united, in the former Convent of the Celestines, the pupils of the two establishments, brought together by their habitation, but separated by their infirmity, endeavoured to establish between themselves means of communication. The heads of the two houses, far from disapproving of this connexion, favoured it, being convinced that it could not but be advantageous to creatures, whom a sort of confraternity in misfortune invited to seek each other mutually. They had already received, both the one and the other, some instruction ; for I cannot imagine what would be the mode of communication, that could be established between Blind and Deaf-Dumb persons who were without instruction. Their situation would be, I suppose, that of a child without experience, that must be shown every thing. Therefore it is not of the Blind in a state of nature, that I am going to speak, but of the Blind instructed.


“ When the Blind had learned that the Deaf-Dumb spoke to each other in the dark, by writing on their back, they conceived that this method ought to succeed with the latter to understand them, and in fact it did succeed ; this new language soon became common to the two families. The Deaf-Dumb however, who found it tiresome, to let that be written on their back, which they could see perfectly well, attempted to make the Blind write

in the air, as they do themselves; this means, which was as slow as the former, appeared to them, besides uncertain, because the Blind wrote ill in this way. They proposed therefore, to make use of the characters used by the latter, but these characters not being able to be transported easily, the Dumb taught the Blind their manual alphabet, and the former by sight, the latter by touch, recognised easily by the inspection of their fingers, the letters that are formed by their different combinations; however, this manual alphabet only exhibiting words retarded conversation amazingly. They felt the want of a more rapid communication, and the Blind learned the theory of the signs of the Deaf and Dumb; then each sign representing a thought, the communication was complete. This study was long and tedious, because it required a pretty complete knowledge of grammar; but the wish to talk got the better of all these obstacles, and in a few months the signs, being perfectly well known, supplanted all the other means, until then employed. See now in what manner the exchange between them was performed. When the Blind had to speak to the Deaf and Dumb, he made the signs representative of his ideas, and these signs, more or less exactly made, transmitted* to the

* We have no need to make it be observed, that the difficulty of these communications is augmented by the loss of

Deaf and Dumb the ideas of the Blind. When the Deaf-mute in his turn wished to make himself understood, he did it in two ways ; either by standing, with his arms stretched out and motionless, before the Blind person, who took hold of him a little above the wrists, and without squeezing them followed them in all the motions they made ; or if it happened that the signs were not understood, the Blind man put himself in the place of the Deaf-mute, who then took hold of his arms in the same manner, and moved them about, as he would have done his own before a person who could see. He thus filled up the deficiencies in the first operation, and completed the series of ideas, which he had wished to communicate to his companion. But the degree of instruction of the scholars not being the same, they could not make use of signs equally well ; they supplied them by all the means which their inventive imagination could suggest. It was a singular spectacle indeed, to see a pantomime acted in the most profound silence by 150 children, anxious to understand each other, and yet not always able ; sometimes annoyed at having made long and useless attempts, and ending like the

the signs of the physiognomy, and of a part of the gestures and motions of the body, which the Blind man cannot appreciate, and of which he has not even an idea ; for, in speaking, the Blind remain without motion or expression."



builders of Babel by separating without being understood; but at the same time not without having sometimes given reciprocal proofs of bad humour; some by striking, as the Deaf do, and others by screaming as the Blind.”*

Dr. Guilliè seems never to have thought, that if the Deaf and Dumb had been taught to speak, and to read the mouth or fingers of the Blind, when speaking, the communication would have been easy.

One of the reports of the Edinburgh Deaf and Dumb Institution, contains the following remarks on the capabilities of the Deaf to hold intercourse with the Blind:

“ At the annual meeting and examination of pupils of the Edinburgh Asylum for the Industrious Blind, held in the Assembly Rooms, on Friday the 15th June,† Mr. Kinniburgh, Teacher of the Deaf and Dumb, exhibited to the meeting a plan for enabling the Blind to hold conversation with the Deaf, which excited very great surprise and gave much pleasure to the audience. Prior to this plan being shown, some of the Blind were supplied, each with a few yards of twine, on which they made a number of loops and knots of different sizes, representing the

* Instructions des aveugles, &c. par Dr. Guilliè, chap. ix. p. 170—174.

† Edinburgh Deaf and Dumb Report, 1827, p. 23.

various letters of the alphabet, and so arranged as to convey each other's meaning with accuracy and facility. Mr. Kinniburgh then stated, that the mode of intercourse by the twine, which had just been witnessed, was of great importance, as it enabled the Blind to communicate with each other, and with their parents and friends at a distance; but on the whole it was a very tedious plan, not nearly equal in dispatch to the plan of intercourse by the fingers. It was farther to be considered, that the Blind, like others, were subject to diseases and to the infirmities of age, by which they might also be deprived of their hearing. It was under such circumstances, he said, that the mode of communication with the fingers became of the greatest value, as the unfortunate objects might then be conversed with, on the glorious truths of the Gospel, and solaced with the hopes of eternal felicity in a future life.

“ Ignorant of this medium of communication, they may express their fears and their hopes to those who may be within reach of their voice, but who can neither relieve the one nor encourage the other.

“ Mr. Kinniburgh then proceeded to introduce this most singular invention to the notice of the meeting, by causing three Blind boys to spell the alphabet on the fingers, which they had learned at one lesson in the space of an hour. They also each of them read a short sentence by the

finger language. Mr. Kinniburgh stated, that as he had not made trial with them of the plan, before Wednesday last, little could be expected ; but in order to give the meeting some idea of the perfection to which it may be brought, he would cause M'Beath and Bain, (the former Blind and the latter Deaf,) to exchange and answer a few questions. Accordingly he caused the Deaf lad to take hold of the Blind lad's hand, and ask his name, birth place, if he was well and happy, and how long he had been at the Blind Asylum ? to all of which questions the Blind lad returned to the meeting audible answers, and to the Deaf lad answers by his fingers.

“ Mr. Kinniburgh said, it was thus quite evident, that the Deaf and Dumb and the Blind could communicate with each other, by means of the finger-language, and of course any other person might.

“ Notwithstanding the infirmities of the individuals, the plan of intercourse was carried a step farther. The Deaf lad narrowly watched the motion of the lips and tongue of his Blind companion, and replied to his questions by articulation.

“ This plan of enabling the Deaf to hold intercourse with the Blind is yet in embryo, so to speak, but its practicability was fully proved ; and it may justly be considered among the triumphs of ingenuity, to make art, in pro-

vinces so important supply such deficiencies of nature."

"It is intended, at the examination of the Deaf and Dumb in Edinburgh in March next, to give a fuller exhibition of the plan, as the Blind by that time will be more proficient in the art."

CHAPTER VIII.

DOES THE LOSS OF ONE OR MORE SENSES IMPROVE THE
REST ?

IN discussing the question, whether “ the loss of one sense turns to the advantage⁽¹⁾ of the others ? ” Dr. Guilliè, in his work on the instruction of the Blind, mentions another instance of a child, Deaf Dumb and Blind. I shall take the liberty of transcribing the whole argument, as it bears as strongly upon an important question, often asked as to the Deaf and Dumb, as upon a similar one about the Blind.

“ For a long time the question has been agitated, whether the loss of one sense augments the intensity of the others ; whether the Deaf-born or the Blind-born have over other men any real advantages, resulting from a peculiar development of the senses which they have remaining. The solution of this important question might throw great light on the explanation of several phenomena of the human understanding, and in this respect it deserves all the attention of philosophers and metaphysicians.

“ Struck with the error, into which a great many persons have fallen on this subject, I combined my researches as to the Blind with those which my illustrious colleague the Abbè Sicard had made as to the Deaf-Dumb, in order to learn what was the cause of it ; and I became convinced, that neither the Deaf nor the Blind are superior to other individuals, enjoying the use of all their senses. The address which we remark in the Blind, with respect to the sense of touch, and the aptitude of the Deaf-mutes to catch all the traits of the physiognomy, result from the necessity, which they feel, the former to make use almost constantly of feeling to supply the place of sight which they want, and the latter to employ sight to take the place of hearing and speech. The organ however, is not the less in every respect the same as that of those who enjoy their sight ; and if the Blind-born person, who was operated on by Surgeon Cheselden, did not after the extraction of the cataract recognise objects still by the touch as he had done before, it was not because he had in recovering sight lost the faculty of touch ; but solely because he did not employ it any longer, except as a sense auxiliary and corrective of sight. The opposite effect occurs in persons who become blind, after having seen during a part of their lives, or Deaf after having heard ; the one and the other have need to educate a new sense. The senses which

replace those which they have lost are more exercised ; they acquire sometimes I must confess an exquisite delicacy, which augments very much their susceptibility ; but the eye of the Deaf cannot hear, nor the fingers of the Blind ever see. It would result from the false principle which we are endeavouring to overturn, that an individual, who had lost two or even three senses, (2) would be repaid for the loss by a compensation, which would spread over the three or two others the faculties of those which were deficient. Thus the young girl, whom we saw a few years since, being reduced to two senses, ought to have found, according to this strange supposition, in touch and smell alone, the means of acquiring ideas more or less perfect, respecting light, sounds and speech. Nothing is more contrary to evidence ; she had a mere vegetative existence ; she was deprived of those impressions or vibrations, that external objects make on our senses, which we call on that account '*organic sensations*,' and which cannot exist, when the organ, destined to perceive and transmit them, does not exist ; her soul, as if imprisoned, must have been condemned to absolute inaction.

“ M. Le Roy, a physician, who published in 1812, a very interesting dissertation on laughter, made many experiments upon this young person, with the view of endeavouring to excite her to laugh, which is as we know the immediate effect

of a particular mode of intellectual perception, (which I shall call mental sensation,) that is produced in us, by a ridiculous, droll or pleasant idea, the idea of laughableness. We may readily conceive, that he could not succeed ; he only produced a convulsive laugh, which is merely the result of a factitious sensation, caused by a mechanical excitation of the skin, known by the name of titilation, or tickling.

“ Nevertheless, this young girl, to whom it was impossible to communicate any thing, was possibly susceptible of these interior emotions, foreign to the organic sensations, which come eventually to depend more upon the mind than upon the senses ; and which have reference more to insensible and moral objects, than to objects that are physical and sensible. I sometimes saw her countenance colour, and appear in the state in which we ourselves are, when shame or fear seize us. Perhaps she then experienced joy or grief, pleasure or displeasure, liking or aversion ; and since our pleasures and our pains evidently belong to our soul, of which they are the direct perceptions, without belonging to the body to which it is united, she might very well feel those emotions, that we have called sentiments of the soul, which do not even suppose the necessity of reflection.

“ Let us conclude then, that when deprived of those intermediaries to our mind, the senses, we

must necessarily want the ideas which they give us, because no compensation can re-establish physically the equilibrium, when once it has been destroyed. The art of the instructor of the Blind and of the Deaf-Dumb consists then in artificially making arrive at the soul, by new conductors, those ideas, of which it would have been otherwise always ignorant.

“ One must be unaware of the trouble which such kinds of education give, and of the obstacles which we have to overcome, to refuse to believe, that the privation of one or more of the senses is the greatest, as the most irreparable of evils, which can only exist at the expense of our happiness and of the perfectionating of our faculties.”*

There are some fallacies in Dr. Guillié's reasoning, which will be obvious to any one, who has read what has been said, a few pages back, as to the Deaf-Dumb and Blind.

* Essai sur l'instruction des Aveugles, &c. &c. par Dr. Guillié. Première Partie, Chap. Prem. p. 31—36.

NOTES AND ILLUSTRATIONS TO CHAPTER VIII.

(1) *Whether does the loss of one organ of sense restrict the mental faculties ?*

“ Nella falsa opinione, fra gli uomini invalsa, che la privazione d'un organo sensorio portasse una restrizione di facoltà mentali, e di attività dell' anima ; (4) non è da stupirsi, se questi sgraziati fossero tenuti, come non capaci di istruzione, e con ciò come inabili al godimento dei diritti civili, e consequentemente come uno scarto della società.”*

(4) I felici resultamenti, che si ammirano in quelle Istituzioni, ove non si mira ad abbagliarì con semplici, e non di rado inutili superficialità, valgono a convincere, che la privazione d'un organo sensorio, ben lungi dal limitare l'attività dell' animo, tendi anzi a concentrarla sugli altri organi, a guisa che da una quantità d'acqua occorrevole per muovere cinque macchine, impiegata su sole quattro, ciascuna di queste acquista necessariamente un movimento maggiore. Favorita con ciò la forza intensiva dell' anima, resta in loro escluso ogni timore di difettoso o di mal fondato nelle parti della Religione e della Legge, e lo stesso è delle altre cognizione, nella quali il minor numero è indennizzato dalla maggior profondità, onde non cadere in quello sconnesso od imperfetto, in cui facilmente suole incorrere che troppo pompa far vuole di forza estensiva.†

* Cenni Istorici, &c. ed nota, p. 5, 6, 7.

† Do.

(2) *Instances have occurred, in which two, three, or more senses were deficient or lost.*

That it is not impossible, but that instances may occur in which two, three or four senses are deficient, will be readily acknowledged, when we consider, that in a person born Deaf-Dumb and Blind, there might also be a want of smell or taste ; for we actually find, as mentioned before, that Sicard's celebrated pupil, Clerc, (now Master of one of the American Asylums,) was born without any sense of smell ;* and others, it is well known, have lost entirely the sense of taste. Medical men also know, that the loss of the sense of touch, or even of general feeling in the skin, is sometimes met with.

* Essai sur les Sourds-Muets, & par Bebian. Preface, p. vi.

CHAPTER IX.

SUPERIORITY OF THE CLAIMS OF THE DEAF AND DUMB
UPON BENEVOLENCE, TO THOSE OF ALL OTHER CLASSES.

THERE have been about five hundred applications for admission into the Irish Deaf and Dumb School, which is probably only one eighth of the present number in this island. I cannot believe, that the public of Ireland will allow this National School, to remain on its present limited scale, from inability to fill its enlarged school-rooms, which are capable of accommodating about one hundred and eighty pupils; (1) when it has only sufficient accommodations in its dormitories for the reception perhaps of one hundred and thirty. There are also about forty still on the list of candidates, although there are either at present in the School, or just about to be admitted, one hundred and fifteen. Unless more bed-rooms and larger annual funds be provided, all of the above candidates who have already applied, and a daily increasing proportion, nay the whole of the future applicants will be excluded. I cannot believe,

that they will allow, on the tomb of each rejected suppliant for the Institution's bounty, thus excluded solely by their want of liberality, to be engraven in undying characters, that an Irish public neglected the most miserably destitute class of the community, while they provided richly for all others less in need ; that Irish philanthropists deserted those, who are unwillingly and unavoidably ignorant, when they took care to instruct others, who had long been the witting contemners and voluntary rejecters of knowledge ; and that Irish Christians refused to help to impart the Christianity, which they professed, to these most perfectly ignorant and helpless heathens (2) in the world, while they extended their charity to the pagans of foreign lands, and were adopting plans for the prosecution of this object by the most extensive exertions ; and even pledging themselves not to intermit them, until

“ The dwellers on the rocks and in the vale
Shout to each other ; and the mountain tops
From distant mountains catch the flying joy ;
Till nation after nation taught the strain,
Earth roll the rapturous Hosanna round.”

Yet that these children of an unwitting ignorance were their fellow-countrymen ; these wretched solitary wanderers along the waste of life were their fellow-citizens ; these irreligious sectaries of an unconscious atheism,(3) or an untutored idolatry, were their own kinsmen and brethren, erring in darkness all around their Goshen, and

stumbling upon their dark mountains in worse than the Egyptian noon-day midnight; (4) treading upon the limits of their illumination, or lying in the shadow of death at their very doors; and that they suffered all this cruel neglect to occur, although they knew that it was said by the Spirit of Him, in whom it is impossible to lie, that "he who provideth not for his own hath denied the faith and is worse than an infidel."

Far be it from me to speak against any society, which does good at a distance from home or chooses remote countries as the objects for its mercy. I am thoroughly convinced that true "charity begins at home;" but I am as sure, it is a false charity which terminates there, and that the very words "begins at home" imply "ends abroad." I know that there is more money spent upon unnecessaries, vanity, pleasures, luxury and sins, than would supply the need of every society for domestic or foreign charity; and it is only these Egyptian taskmasters, our self-created sin-taxes, that have enslaved and defrauded us too long, that I would wish to spoil of their jewels. Farther be it from me by comparison to disparage any society, (5) which prefers ordinary children or common misery for its bounties. Such conduct would be like the disputings of the herdsmen of Abraham and of Lot, while "the Canaanite and Perizzite were still in the land." Farther still be it from me to attempt to im-

poverish other societies by unduly magnifying this. But shall the Deaf and Dumb remain deprived of their just participation of all the cheapest charities of our land, like the fleece of Gideon, when on it last there fell no dew, though descending upon all the ground beside. And may I not well ask, does not every argument that has ever been urged in favour of societies for circulating the Bible,(6) or religious books or moral tracts, for missions or education, or for bodily relief, unite and concur in pleading for attention to the Deaf and Dumb? Are others in need of the Scriptures; say is not their need incomparably more great and urgent?(7) Are not they physically and mentally incapacitated from receiving the blessed Book of books, except(8) through the means of this Institution's instructions? Shall we then be guiltless, if we refuse to impart it? Is it a duty to translate the Scriptures into foreign languages? Was it ever translated into that of the Deaf and Dumb? It never was and never can; therefore our business is to teach them that language, in which we read God's words.

I own, that in the contemplation of the operations of the Bible Society, promising as it does a perusal of the sacred volume to every soul upon the globe, my mind suffers somewhat of the same feeling of being lost in immensity, that it did when first shown the wonders of astronomy. Is there however a single individual, of all the

thousand millions on earth's surface, except the Deaf and Dumb, to whom this promise can never be fulfilled without the aid of such a School as this ?

It is our duty to send missionaries⁽⁹⁾ to the Jews ? There never was but one missionary to the Deaf and Dumb ; that missionary was a Jew ; that Jew was JESUS. Shall we be innocent, if we do not teach them to read his history ?

Are the Gentile devotees of foreign idols fit objects for our compassion⁽¹⁰⁾, even in their wilfulness and superstition ; and are not the Deaf and Dumb, who if ever seen to bow the knee at all, only become idolaters of the sun or moon or stars, more deserving of our attention ?

Do we pray to God to have mercy upon " all the outcasts of Israel, all Jews, Turks, infidels⁽¹¹⁾ and heretics ;" and shall we have no mercy upon those who never rejected the Nazarene, and yet acknowledge and look for no Messiah ; who follow no false prophet, but never knew any true one ; who believe not, it is true, and yet are not misbelievers ; who cannot be charged with disbelief, for we never gave them the choice of having faith or not ; who hold no false tenets in religion or morality, and know of none being true.

Shall the soldiers' advocate urge successfully their claim to be supplied with Bibles and Chaplains, because they have gained a perhaps useless victory over the energy of the enemies of our

country ; and shall I plead in vain for the Deaf and Dumb, who am only seeking to obtain an unbloody triumph over the apathy of the friends of humanity ? Those sought perhaps therein only the reward of a temporal fading wreath of military fame for themselves ; and shall I fail, who seek to place an eternal crown of glory upon the heads of these, for whom their weakest foes are an overmatch ? Shall the Naval Society's Bibles be distributed to all "them that go down to the sea in ships, and do business in great waters ;" and floating chapels be provided for seamen on their return to port ? Is not the Deaf-mute either a cast-away as it were in shipwreck at his very birth, or tossed to and fro for ever upon the boundless ocean of doubt and uncertainty ?⁽¹²⁾ They see not "the works of the Lord nor his wonders in the deep ;" they never knew, "who commandeth and raiseth the stormy wind, which lifteth up the waves thereof ;" "their soul is melted because of trouble ;" but they never "cry unto the Lord," or are "brought out of their distresses." For them alone there is no "calming of the storm," no "stilling of the waves," no "gladness because of quiet," no "desired haven." Oh ! that Christians would enable them "to praise the Lord for his goodness, and his wonderful works to the children of men," and especially for that last best gift of his Son, a gift "all price beyond."⁽¹³⁾

Is there support given in this kingdom to many thousand schools of various kinds for the poor; and shall not one Institution for their Deaf and Dumb children (14) be adequately supported? Shall grants of nearly a hundred thousand a-year be made by Parliament to various schools for the children of the poor; and shall He plead in vain for a single contribution of the tenth part of that sum, once for all, who is the advocate of the Deaf-born, of those, the penal code of whose disfranchisement from the gifts of other men is the irrevocable act of an omniscient Providence, whose disabilities are the permanent effect of the inscrutable decisions of Him, who hath unquestionably done all things well, whose severest judgments are but merciful dispensations. "Neither did these sin, nor their parents, that they are born Deaf;" but we sin in not using the means that are in our power for their relief, "that the works of God may be made manifest in them."

Do the rich think it their duty to establish Sunday Schools throughout every parish in Ireland? And is there a single Sunday School, at which the Deaf and Dumb can learn any thing, except at those most interesting ones connected with this Institution, (15) in which they are collected every Lord's day, (16) to be taught about Him, after whom that day is named. (17) Tracts, at the rate of nearly three thousand a-day, and cheap moral and religious books, almost without num-

ber, have been issued during the last years by the Religious Tract Society. Throw any tract upon the ground in the remotest districts of Ireland, and it will find many persons who can read, and none who cannot understand it, if read to them. But is there one word in all these million tracts, or in any of those innumerable books, that can be read by a single Deaf and Dumb person, whose soul is yet as valuable in the eye of God, as that of any other?(18) “Oh that men would consider this!”

Shall we establish hospitals for incurable diseases, which still leave the senses, mind and soul uninjured, and yet neglect them who are born with an irremediable defect, which makes

“Wisdom at once entrance quite shut out,” and by its consequences consigns the mind for life to inactivity, the soul to the thralldom of ignorance, and the senses to the tyranny of sin; which consequences it is in the power of this Institution alone to remedy? Shall no philanthropists be found, to release these melancholy inmates, from the unbroken solitude of their prison-house of an eternal silence, where the voice of man never enters, and where even the voice of JEHOVAH is never heard; and to bring them forth into the glorious light of the “liberty of the children of God?”

What too, while Turks establish hospitals,(19) for dumb animals, shall not we, professing the

name of Christ, afford an asylum to all our Deaf and Dumb fellow-creatures? Nay more, shall some nations in the East have temples and priests, dedicated to the degrading service of serpents and disgusting reptiles; and shall we not erect any temple to wisdom and science and to God, in which these our fellow-immortals may worship? Shall they alone of all men in this land have no fane, no altar, no sanctuary? Shall we refuse to supply them alone with ministers, to conduct them to the united shrines of language, of literature and of revelation? Shall we, with respect to them alone contravene the command to "preach the Gospel to every creature?" Shall they perceive nought in the Lord's day, but a day in which all others are idle? Shall they see nothing in baptism, but a putting away of the filth of the flesh? Shall they, alone, be excluded from the last supper's memorial, or be permitted to eat it, as we know, "not discerning the Lord's body?" Shall they, alone, know of no Father in heaven? Shall they, alone, be incapable of joining in family, social, or public prayer, and be ignorant of the existence of any spiritual worship?

NOTES AND ILLUSTRATIONS TO CHAPTER IX.

(1) Proportion of Teachers required for a number of pupils.

“ From the very nature of such an establishment as yours, the number of pupils must be proportioned to the number of teachers. All that the Deaf and Dumb are taught is through the medium of the eye, and by the constant, patient and laborious attention of the teacher. Hence it is impossible for one instructor successfully to take charge of more than twenty pupils.”*

(2) The uneducated Deaf and Dumb know nothing of God.

“ I have been in the Asylum five years and a few months. I am very happy to have come here. I have some correct ideas, both of the wonderful creatures of God, and the merciful atonement of his Son, who has been sent to come on the earth ; for Christ has been moved with pity, to see the wicked people ; whom he has taught about religion. How benevolent he has been, to give up himself, and to be crucified on the cross by the enmity of the Jews, in order to pardon their and our sins.

“ Before I came to the Asylum I had no correct idea of

* Laurent Clerc's (Deaf and Dumb) letter, in the Second Philadelphia Report, in the National Gazette of Philadelphia, Saturday, May 4th, 1822.

God and Christ. Again I was not able to understand and read any book, and to talk with my friends by writing ; and made a few signs ; and I was taught by nobody on the useful subjects. I am very happy to have come to the Asylum ; and to have a good opportunity of being learned with instructors, who are qualified and capable of teaching me on the various subjects of religion and other things. Indeed I understand them distinctly, and have read some of the Bible and the books. I feel very grateful to God, for having given me many good blessings, and the privileges which I have enjoyed during my past life ; and for having provided a school for me.”—*Letter by a young lady, 24 years of age.**

(3) *Before instruction the Deaf and Dumb are Atheists.*

“On this subject the Committee cannot speak more strongly, than in the words of one of Mr. Woodbridge’s communications to them. He says—”

‘ But aside from the necessity of making this (religion) a part of education on its own account, we found it of essential and immediate advantage, in the government and instruction of our pupils. The knowledge of God was the great instrument of moral discipline and restraint in the school, and we found it more efficient than any other we could employ. His commands and approbation were incitements to diligence, which rendered appeals to ambition or emulation unnecessary. The conviction of his presence and inspection seemed a more powerful restraint in general, than the authority which we exerted, or the means by which we sustained it ; and we were thus provided with a motive, which operated on them in our absence and at all times ; as well as a principle, which would be a defence against the temptations of future life, a support and refuge in its difficulties and sufferings, and a consolation in its sorrows. We found no means so effectual in controlling their bad passions, so often left unsubdued, and cultivating mutual kindness and good will among them.

* Seventh Report of American Asylum at Hartford, p. 15, 16.

‘ That you may fully understand my reasons, for laying so much stress on this subject, allow me to mention some facts, with regard to the original state of the minds of the Deaf and Dumb.

‘ No instance has been known, in which a Deaf and Dumb person had any conception of a Supreme Being, or was found to imagine a Creator of the world, without instruction. Such is the uniform account of the instructors, in the French, Italian and American Schools. In the many instances, which I have had an opportunity of observing, or have heard described, there was no distinct conception of right and wrong. It is certain that the grossest crimes have been committed by the uneducated Deaf and Dumb, without any idea of their guilt ; as they have stated, when their minds have been enlightened. Even the assiduous efforts of friends have failed in most of the cases, with which I have been familiar, to give distinct conceptions of the Almighty. A most intelligent lady, who had been much in the world, and at a mature age became a pupil in the American Asylum, observed that her friends had taken great pains to give her some idea of God, but all that she had been able to imagine was, that this name belonged to a number of strong men living above the sky, who printed the Bible and sent it to us. The idea that the world must have had a Creator never occurred to her, nor to any other of several intelligent pupils of similar age, and with equal advantages for acquiring ideas of religious truth. One of these ascribed every change of weather to her parents, called upon them to make it agreeable to her wishes, and vented her passion upon them when disappointed. Another, of great intelligence, had been in the constant practice of falsehood, without any idea of its evil, except as he was in danger of detection and punishment.’—*Second Report to the Birmingham Committee by Mr. Woodbridge, formerly master in the American Deaf and Dumb Asylum, at Hartford, Connecticut, United States.**

* Thirteenth Report of the Birmingham Deaf and Dumb Institution, 1825, p. 7--10.

(4) *Striking contrast of the uneducated and educated Deaf and Dumb.*

The following extract from the Eighth New York Deaf and Dumb Report, for the year 1826 (printed 1828), also shows strongly the contrast between the uneducated and educated Deaf and Dumb. (See its pages 141—143.)

“ The improvement of the pupils with few exceptions has been and continues to be highly gratifying, and keeps pace with the increased abilities of the teachers. Numerous expressions of satisfaction and thanks from the friends and parents of pupils have been given to the Directors and Teachers, for the benefits conferred upon those, who were considered a few years past as beyond the possibility of instruction. These expressions, sometimes verbal, sometimes written, relate both to their moral and intellectual improvement. The uninstructed Deaf-mute is very deficient in the moral sense, and it often happens, when under a course of instruction, that long before he can express his ideas in writing, he becomes a reformed being, and shows the improvement by the expression of his countenance and in the propriety of his conduct. Numerous instances might be given, but a few must suffice.

“ A Deaf-mute, of an obstinate temper and vicious disposition, when going from school one winter’s day, was observed by another pupil, to stop before a store-door, from which he had a desire to steal a pair of skates. He made signs expressive of his wish to have them. He stood pondering in his mind for some time, and was watched by the other mute. At last he made the signs *steal—bad—not*, and went on without taking them. This soliloquy indicated his moral improvement, and is to be interpreted thus—To *steal* is *bad* ; I will *not* steal.

“ Several of the pupils, now in the school, have expressed to their teachers the impropriety of their former conduct towards their friends and parents, in telling lies, stealing and misbehaving in a variety of ways, of the evil of which they were not aware before instruction. One of these, from Sau-

gerties in Ulster county, is a most promising young man, about 19 years of age, kind, obedient and well disposed ; and will do credit to himself and the Institution. He has fifteen months yet to remain in school under the state laws.

“ Another, about the same age, from Salina in Onondaga county, will also afford a bright example of moral as well as intellectual improvement. His time as a state pupil expires on the 10th January, inst. and the Directors have determined to retain him till spring at the expense of the Institution.

“ Among the moral effects of instruction may be mentioned a number of the former pupils of this school, whose ability to communicate and understand has enabled them to acquire trades and obtain a living by their industry. Some of these are in the city of New York, working at their trades ; and others have been reported as residing in different parts of the country much respected and esteemed.

“ A female pupil, (whose surviving parent was reduced by misfortune,) was patronized by this Institution, brought up and instructed here, until nearly nineteen years old, when she was married to the young gentleman, who is now the principal teacher in the Central School at Canajoharie, and who obtained his first information of the method of instructing the Deaf and Dumb, in the school of this Institution.

Under this head of *moral and intellectual improvement*, we cannot omit to mention the young man, who for several years past has acted as an assistant teacher. He was one of the Deaf-mutes, who came to this Institution as a state pupil from Otsego county, and after completing the period of three years under the first state law, he was retained as an assistant in the school, and has been provided with board and clothing for his services, and at convenient intervals, received instruction as a pupil. His improvement has been so creditable, that the Directors have now struck his name from the list of pupils, and engaged him as a teacher at a salary ; thus enabling him to provide for himself in a useful and creditable manner. When first received in this Institution he gave no indication of capacity, and there was no appearance in his countenance of intelligence or quickness of intellect. He

was upon the whole rather a coarse and rough boy, and was considered as a dull pupil. It was some time before his abilities began to develope themselves, and then, when internal light began to shine, its effect was manifest in his countenance and manner, and he has since continued to improve, and is also cautious and circumspect in his moral deportment. The Directors hope to continue him in the Institution, and that he will be an example for other Deaf-mutes to imitate, and do honour to the Institution, himself and his friends.

"After the marriage of our late assistant, Miss Rose, (Deaf and Dumb) and her departure from New York, it was necessary to supply her place ; and Miss Van Cleft, of Minisink, in Orange County, was selected for that purpose. This pupil's time, under the state law, was about to expire, and being the daughter of a poor widow, it was concluded to retain her, to assist in an elementary class, under the direction of the other teachers, and to allow her clothing, board and additional instruction, for her services. Thus also adding to the moral and intellectual benefits, arising from the establishment of this Institution."

(7) *Absurd expectations, as to the progress of Deaf and Dumb Children.*

The injustice with which Institutions for the Deaf and Dumb are sometimes treated by persons, who forget the excessive difficulty of their instruction, is strongly illustrated by the following anecdote, related by my friend the Rev. John David Hastings, at the Tenth Irish Annual Deaf and Dumb Meeting :

"I wish to mention one fact which came under my notice. I happened to be at the Institution on a visiting day ; there were several persons present at the time ; among the number was a lady and her son, with whom I had the honour to be acquainted ; the lady is now within the hearing of my voice ; she was asking one of these little girls, I believe the smallest in the school. (Cecilia White,) a question ; she had it written on the slate ; it was, ' Do you remember the first promise of the Messiah ? ' The child looked and looked again, and

then made a sign to know what was Messiah ; the lady wrote on the slate, 'the Anointed or sent.' The little girl looked again, then looked at me and made a sign, by pointing to her head, to say she did not know. The lady turned to me and said, 'Now I am convinced the Bible is not taught in the school ; I was informed before of this, but I determined on judging for myself.' I endeavoured to show her, that it was quite unreasonable to expect a child, who was Deaf and Dumb, to have that knowledge which other children possess. I found all was in vain. I then said to her, perhaps you would permit me to ask your son, (who to all appearance was three or four years older than the little girl,) a similar question ; the lady at once assented, and I asked him could he tell me, 'What was the second promise of the Messiah ?' After some time I looked for an answer ; but no, the boy was as dumb as the little girl ; his mamma looked at him, but no answer. At length I said, perhaps the question is too difficult ; but I will be satisfied, if you remove the odium from the Dumb girl and consequently from the Institution ; tell me 'What was the first promise of the Messiah ?' No answer, he could not tell ; in vain the mamma looked with anxious eye ; but alas ! no reply. The lady said, 'Answer the question, my dear ;' 'Indeed mamma,' said he, 'I cannot.' Thus was the Institution near being brought into disgrace ; while a boy three or four years older and possessed of those faculties, which had been denied to this poor girl, was unable to answer the question. I thanked the little boy and said, 'I would not say that he did not read his Bible, nor would I say to the lady that it was not taught in her family ; but I would say, the question was beyond his comprehension.' After some further examination of the little girl, the lady was quite satisfied that the Bible was taught in the school ; and I am happy to say Sir, that we have not only that lady's guinea, but her good wishes, with a determination to forward the views of the Institution so far as she possibly can."

(5) *On the excellency of the Bible, by a young man, 26 years of age, a pupil for nearly six years.*

“ This book is more valuable than all other books in the world. It is divided into two parts, the one called the Old Testament and the other the New Testament. The former was written by the inspired men, directed by the Spirit of God, the latter too contains the news of the Gospel, written by the witnessing disciples while Christ was on the earth. The Bible informs us of the guilt of sin, of the punishment of the wicked, of the Saviour who died to save men from dangerous destruction, of the way of forgiveness by Christ, of the condescension of him, of the mercy and love of him, and of the happiness which Christ has promised to his disciples. It tells us that we should pity the poor and miserable heathen, who know nothing of the Bible, of their duties, of the condescension of Christ, and of the pardon of Christ who died for all mankind. The Bible teaches us, how to perform our duties, how to do good to others, how to help them in distress, how to avoid temptation, how to love and obey God, how to pray to God, to keep us out of dangerous things, and how to pray to God for our parents, for their children and for our other friends. Conscience of every man tells him that he has done mischief and wrong, and that he is a great sinner. He wants to do what God has said. The Bible says that if he repents heartily of his past sin and sincerely trusts in Christ, God will forgive all his sins through the blood of Christ. We wish to know what God has said. God exists from all eternity, without the beginning of birth, to eternity ; but we live in a short time, and shall die in this world. God made all worlds, and made us and all creatures. He is a supporter of us while living on the earth below however. The Bible tells us that Christ would call us to an account of our past conduct in the day of judgment, that he would judge us all between the good and the wicked, and to take the good at the right to heaven, and throw the wicked at the left into the hell. The Bible is a

ery precious gift from heaven and contains many truths ; therefore we should reverence it.”*

7) *A Petition to the Secretary of the Edinburgh Bible Society, for Bibles for the use of the Edinburgh Deaf and Dumb Institution, by one of the pupils.*

Dear Doctor Thomson, we beseech
 You'll take good notice of this speech.
 We Deaf and Dumb are much in need
 Of Bibles, which we want to read ;
 And much we want to have a look
 Into that holy, blessed book ;
 And read how Jesus Christ, our Lord,
 Died for our sins without a word.
 So therefore this we humbly lay
 Before your feet, as well we may ;
 For we, poor children, cannot buy
 Such goodly books, for which we sigh.
 But though in gold we don't repay,
 Our thankfulness it really may.
 Much glitt'ring gold can soon be lost,
 And from the grasping hand be tost ;
 But true gratitude never dies,
 Nor from a grateful mind e'er flies.
 Low is the wretch and low his heart,
 Who never acts a grateful part.
 That heart must be as cold as steel,
 Which thankfulness does never feel.
 Excuse the errors you here find,
 The errors of an opening mind.†

8) *The excited Deaf Mute's mind, when partially educated, asks the same acute questions as the heathen do.*

“On Sabbath evening the (Edinburgh) Teacher is occasionally in the habit of allowing the senior class of pupils to put

* Seventh Report of the American Asylum at Hartford, p. 21.

† Edinburgh Deaf and Dumb Report, 1827, p. 17.

questions to him, on any subject they please, connected with religion. The following, (which show considerable reflection and acuteness,) they have lately proposed to him :—”

‘ Were there any angels before the world was made ?

‘ Did Adam know before he sinned, that the angels fell from their estate and were excluded heaven, and condemned to endless misery ?

‘ Who made God ?

‘ Before the world was made, how was God eternal ?

‘ Where did the devil come from, when he tempted Eve ?

‘ Do you think the dwellers in the moon have got the sin as well as ourselves ?

‘ Do you know, are there houses in the moon, which the people inhabit ?

‘ What will the sun be, after the termination of the great day ?

‘ Will there be a new world when this is burnt up ?

‘ Who was the first minister ?

‘ Was hell before the world was made ?

‘ What do you mean by the cup of salvation ?

‘ How do you know the Scriptures to be the word of God ?

‘ Shall we know each other at the general resurrection of the dead ?

‘ Can any person get to heaven, if they be but a little bad ?

‘ Do the angels know, when the last day will come ?

‘ After the last day, when God casts the wicked people into hell, will God pardon them and take them from hell ?

‘ If we blaspheme against the Holy Ghost, can God pardon us, if we repent ?

‘ Will God make new man and woman again, after destroy the world ?’*

(9) *Description of a good Missionary, by a Deaf and Dumb young Lady.*

“ It is said that he was a very pious missionary. He al-

* Edinburgh Deaf and Dumb Report, 1827, p. 18.

ways thought how to teach the poor heathen about God and Christ. He felt willing to go teach the heathen about the Gospel. He wished to make them know God and Jesus Christ. He asked the people to give him some money for expenses. They readily gave him some. He sailed to the nation during seven months. He discovered the land which was at a distance. He was very happy to see the approaching of the land. He said, 'I feel exceedingly thankful to God, because he preserved me every day and night. God is very good and kind to me, that I arrive here in safety.' He left the ship ; then he beheld the barbarous people, who were very curious to look at him. They were very much surprised to see the white man, because they have never seen any white persons. He thought himself, that they would make him much trouble. He began to be afraid to see their faces, which looked angry and barbarous. He went alone. He said to God, 'I cannot teach the barbarous people ; I beseech God to make me able to teach them. Oh ! I beseech God to give them his Holy Spirit, to change and soften their hearts ; oh ! make me safe.' Afterwards he kindly explained to them about God and Christ every day. Several of the barbarous people cast off idols. Several asked the missionary would teach them about religion. They forsook all their sins and turned to God. He was extremely sorry, that most of all the heathen continued to worship the idols during thirty years. They were very wicked and cruel. They often persecuted some Christians, who were very patient. He became very old and weak. His friends took good care of him a few years. He was very sick with a fever ; he was in great pain ; but he seemed cheerful. His friends saw him, who was very happy and calm in his death. They hoped that God willingly took his soul. Each of them believed, that he has neither trouble, nor sorrow, nor sickness, nor death, in heaven. He was exceedingly happy to be with the angels, and the ancient saints, in the beautiful place, for ever."*

* Sixth Report of the American Asylum, at Hartford, Connecticut ; 1822. p. 14, 15.

(10) *A Deaf and Dumb Child, a collector for the Church Missionary Society.*

From the Church Missionary Record, Vol. 3, for June 1832, page 138, I extract the following :—

“ At the Inn where a most interesting little Deaf and Dumb child occasionally is upon a visit to her grandmamma, who keeps it ; 8s. have been now obtained, principally from the mail and coach passengers, to whom, when there, she never fails to present the box, entreating their contributions in a manner peculiar to her dear little self, and which cannot fail of being successful with many.”

The following is from the Church Missionary Record, Vol. 4, for February 1833, page 38:—

“ *Little Deaf and Dumb Collector.*

“ In our volume for 1832, p. 138, an interesting fact is mentioned relative to a little Dumb girl. The following extract of a letter recently received, alludes to the same child.”

‘ You will observe in the amounts of the Missionary boxes at ———, the sum of 9s. 6d. from a little Dumb girl at the Inn, who has begged that amount from coach passengers and others. Surely this may encourage all. While the DUMB can get money for the cause of God, where those who can speak would not succeed, it is an eminent proof among innumerable others, that He can and will cause the weak to confound the strong ; and it may strengthen our faith as well as show the Society that it wants only faith and prayer—faith to send out Missionaries, and prayer for their success ; and it will not want for means to support them.’

(11) *Interest of the instructed Deaf and Dumb about Missions to foreign heathens.*

“ Barony Glebe, Glasgow, 21st April, 1823.

“ Rev Sir—Mr. ——— told me that I may write a letter to you. I am very happy to write a letter to you about what I do and know. He told me that he went to the Tron Church on Tuesday last. The Rev. Mr. Turnbull preached a sermon from the Bible. The Rev. Mr. Muir presented to you

a holy book. Great crowd in church. You will soon leave Great Britain to go to the South of Africa, to Caffraria. My master told me he was very happy to see Mr. Muir gave you the Bible. You will go and preach the word of God to the foolish people, who do not understand that they are sinners, they do not know about God and our blessed Saviour; but I think the Caffres will be very glad to hear you preach about them. They will learn to know a little about God and his Son. I am very thankful not to be a Caffre.”*

(12) *Natural ignorance of the untaught Deaf mute.*

The following extract from the correspondence of a pupil of the Edinburgh School with his teacher, is a specimen of the natural condition of the uninstructed Dumb. Various pupils in the Irish School have expressed precisely the same ideas.

“ Before I came to school, I thought that the stars were placed in the firmament like grates of fire, and that the moon at night was like a great furnace of fire; I did not know how the stars and moon and heavens were made; but I supposed that the people like us, above the firmament, kindled the moon and stars; and I did not know whether the heaven was made by art or not. I thought the world little, and round like a table, and was always intending to go to the end of it.”†

(13) *Happiness of an educated Mute in the knowledge of salvation.*

“ I shall end by an anecdote of the boy (Thomas Collins) to whom I before alluded; and whom I took as an orphan in 1815, out of a beggar’s asylum in Dublin, utterly ignorant of even a single word. He has been since well taught in language by my friend Mr. Humphreys, master of the In-

* Tenth Report of the Glasgow Deaf and Dumb School, p. 24.

† Dundee Advertiser, (as to examination of Edinburgh pupils there,) 2d Oct. 1823.

stitution at Claremont near Dublin. My wife asked him a short time since one evening, this question, '*Are you happy?*' To which he replied, *vivá voce* in distinctly articulate words, '*I have God for my Father ; I have Jesus Christ for my Redeemer ; I have heaven for mine inheritance ; I am happy.*'

"That you and I and all the Deaf, and all who love them, may join in and feel the true logic of his answer, is my sincere wish."*

(14) *The educated Deaf and Dumb rejoice at the instruction of others.*

"New York, 10th Oct. 1823.

"My dear Parents—While I was absent from the city, a new pupil was received at the Institution. I arrived here, and was informed of it, (and my astonishment was great,) that his father has seven children, who are indigent Deaf mutes. I feel sympathy because of their ignorance. If they would enter our school and would be at their studies and learning, their minds would be cultivated ; but they will not arrive at the Asylum!! because their father is unable to pay the Directors for their board. I think probably the Legislature will determine to pay for the Deaf and Dumb. Many Deaf mutes are ignorant (still) of God ; but now the others, (those in school,) love to think and know that the great and good God, who created the world, gave life to all of us and made man upright in holiness and happiness ; but he fell by his disobedience. God is great and merciful, and sent his Son, Jesus Christ, into the world, to redeem sinners.

"Your affectionate son,

"JOHN HARLAY GAZLAY.

"To Mr. and Mrs. Gazlay, Otsego, Co. N. York."†

* Dr. Charles Orpen's letter to the Editor of the Christian Observer, on the Utility of Speech to the Deaf. Christian Observer, No. 302, February, 1827, (No. 2, vol. xxvi.)

† Fifth New York Report, p. 24.

(15) *Impossibility of common Schoolmasters instructing the Deaf and Dumb along with others.*

“ How for instance could any common schoolmaster of a poor school be expected to correct the defect, noticed in the manner which the Deaf and Dumb have of expressing themselves, after they have made some progress in language, even supposing him capable of advancing them so far.”

‘ Je ne fus pas long-temps à remarquer ce vice, provenant de cette difference de penser et d’énoncer la pensée. Un élève, à qui je fis, un jour, cette question ; *Qui a fait Dieu ?* et qui me répondit ; *Dieu a fait rien ;* ne me laissa pas douter de cette sorte d’inversion, ordinaire chez le Sourd-muet, quand je lui demandai encore. *Qui a fait soulier ?* et qu’il me répondit. *Le soulier a fait le cordonnier.* Comment douter apres cela de la verité de tout ce que je viens de dire sur l’ordre de construction, source générale de toutes les meprises pour les étrangers, dans une langue, ou la place des mots est la seule indication de leur rôle ?”*

“ The only practicable useful plan is that proposed by the Committee, (in the circular which they some years since issued) in the following sentence :”

‘ The Committee trust they may be excused for here mentioning a plan, by which they hope to enable this and all similar Institutions, to afford the advantages of instruction to a greatly increased number of Deaf-mutes ; without any additional expense to the public. As much time is lost at every school for the Deaf and Dumb, by the pupils arriving totally ignorant of many things easily acquired, such as copying writing, the manual alphabet, numbers, and even of the names of the commonest objects, of habits of order and mental attention, &c. &c., their head master, Mr. Humphreys, is engaged in composing simple elementary books, to be printed if possible at the press belonging to this Institution, and circulated ; by which the relations of any Dumb child,

* *Théorie de signes, &c. par Sicard. Tome I. Introduction, xxviii. xxix.*

the common teachers at public schools, or in fact any intelligent persons may be empowered to communicate instruction *to a certain extent*. By these means all institutions for the Deaf and Dumb may in time be able to confine their accommodations to the use of such only as have, without any expense, been brought thus to that critical point, where the great difficulty in their way always commences, viz. sentences, interrogatives, verbs, particles, or such small connecting words; abstract ideas; syntax, ellipses and figurative language; and the moral and religious truths of revelation. These are difficulties, which never were, nor indeed can be surmounted at common schools, or by teachers not initiated in this peculiar art; as in fact is proved by the origination of institutions for the Deaf and Dumb. Pupils thus prepared might be dismissed, to make room for others, after a residence of two, three, or four years, &c. instead of five, six, seven, eight or more, the periods now required according to the child's capacity. This plan never has been acted on, or thought of by any such institution; but the Committee trust to make it as universal as the calamity to be relieved.'

"This plan does not supersede but assist Deaf and Dumb Institutions, while at the same time it does not allow the public to entertain the visionary hope of perfecting the education of the Deaf in common schools, which never has been done, is not done, and cannot be done. To prepare the necessary books for this purpose will however obviously require a good deal of time, as nothing of the kind is yet in print; I mention this (though it was almost unnecessary,) because it would be manifestly absurd to attempt it, until these books are printed."

"Who of this large assembly, containing many hundred persons of the best education in Dublin, will explain to me, how he could make a child, who was Deaf, comprehend all the different meanings, which I will show them are contained in this single sentence, '*Will you ride to town to-day?*' according to the accent and emphasis, or tone and countenance of enquiry or entreaty, with which is pronounced, and the wish of the enquirer for either a simple answer or a consent?"

ENQUIRY.

Will you ride to town to-day ? (or not ; understood.)
Will you ride to town to-day ? (or shall I ; understood.)
Will you ride to town to-day ? (or walk ; understood.)
Will you ride to town to-day ? (or from town ; understood.)
Will you ride to town to-day ? (or to the country ; understood.)
Will you ride to town to-day ? (or to-morrow ; understood.)

ENTREATY.

Will you ride to town to-day ? (I entreat, for you promised you would ; understood.)
Will you ride to town to-day ? (for your poor father cannot ; understood.)
Will you ride to town to-day ? (for you are too weak, dear, to walk ; understood.)
Will you ride to town to-day ? (for I wish you to meet A. coming from it ; understood.)
Will you ride to town to-day ? (for you know you have business there ; understood.)
Will you ride to town to-day ? (for you ought not to have neglected it yesterday ; understood.)

“ I am sure that I could not teach it, though I am intimate with the master of our school, and have often conversed with him about his mode of teaching, and heard his explanation. How then can any one expect that common masters of poor schools could effect this and more, which you and I do not even know how to attempt.”*

(16) *Character of a good Pupil, by a young man, eighteen years of age, six years a pupil.*

“ The pupil reached the Asylum at that time, he was quite void of knowledge, wisdom, understanding and improvement, as that of the heathens ; but he has ceased to be ignorant, and he is at present very intelligent and sensible. He also goes on procuring a great deal of profitable instruction. He is commanded by God, according to his commands, to learn

* Tenth Irish Deaf and Dumb Report, Dr. Charles Orpen's Speech and Notes, p. 39, 40, and 157, 158.

all his necessary studies, &c. &c. He has ardent wishes to follow the advice, duties, doctrines and religious subjects, viz. towards our heavenly Father and Saviour, parents, friends, fellow-students, neighbours and strangers, &c.”*

(17) *Public worship for the Deaf and Dumb.*

There are only three modes of public worship, suited at all to the Deaf and Dumb, who have been instructed. (To those who have not been taught, all forms of public worship are alike useless, as they know nothing about them.) The best by far is that of the Church of England, where there is a fixed printed liturgy, in which when taught to read they can join. Another is the Quaker mode of conducting public worship, where all sit silent in waiting upon God and have no external prayer; this the Deaf and Dumb can do as well as others. The third is the mode adopted in the American Asylum at Hartford, (Connecticut,) where in consequence of the instruction of the pupils in a perfect system of signs, according to the French system, the head master, the Rev. Mr. Gallaudet, or some other, was able to pray before them in signs, so that they can join in his prayers. This too is the only possible mode of preaching to them, except by the finger alphabet, of which the following lines describe the importance :

Go, teach the hand to speak, the eye to hear,

A living language, roving far and near—

The Dumb can speak it, and the Deaf can hear.

A combination of these three modes of public worship, would probably be the best for the Deaf and Dumb. All the dissenting extempore forms are totally unfit for them.

The want of the above-mentioned mode of conducting public worship is exemplified by what is said in the following letter by John Harlay Gazlay, one of the pupils in the New York Asylum, relative to a sermon, at which he was present :—

* Seventh Report of the American Asylum at Hartford, p. 19.

“ Last Sunday, while I was standing before the pews, I looked down at Mr. Summerfield, who was standing in the pulpit and preached long to many people. He was preaching of God. I was sorry because I could not hear and wished to understand (teach) Mr. S. to make signs ; he does not know how to do so. Therefore I thought about that heaven is very good and pure, &c. &c.”*

The benefit of the American plan appears in the following letter by one of the Connecticut pupils.

On the Public Worship of the Deaf and Dumb, on Sunday.

“ At half-past ten o'clock in the morning, all the Deaf and Dumb are called, to come to the chapel ; there they take their seats. One of the teachers stands on the stage, and his sign at first refers to the audience ; for it says, ‘ Rise up.’ According to the sign each of the Deaf and Dumb rises up and attends a short prayer by a preacher’s making signs. After this they sit down. Several verses from psalms are written on the slate ; a preacher explains them to their eyes. Having performed a long prayer, all the individuals sat down. At last a preacher began to deliver the sermon by extracting a text out of the Bible, inscribed on the top of the slate. He composes several heads of a text, which are written down on the slate, and also on another, and more one, and then illustrates them to the pupils. After the sermon he again makes them rise. He utters a prayer to God ; having made an end of it, he opens his eyes and says, ‘ Amen.’ At two o'clock, as they recommence their coming, the preacher acts almost as he did in the forenoon ; but he has a new mode of writing a sermon and several psalms on the slates. After it is done it is half-past three o'clock. Before the Deaf and Dumb’s coming to the American Asylum, they were in so great a misfortune as to have no knowledge of God, Christ, and a future state ; but now the Deaf-mutes can go to the

* The Law of the Legislature of New York, &c. &c. p. 14, Appendix.

worship of God, that their minds are enlightened about the Bible. They have several able preachers on the Sabbath-day. To tell the truth they are not at present unfortunate beings.”*

(18) *The following lines were composed by my brother, Richard John Theodore Orpen, Esq. in 1816, with the intention that they should be recited at the public meeting for the formation of the Society, by Thomas Collins, the first pupil, after he had been partially educated and taught to speak. Having been often asked for by various persons, they are here reprinted according to their wish.*

DEAF AND DUMB.

With kind indulgence, hear in accents mild,
 The simple story of an *Orphan Child* ;
 Oh ! could my trembling tongue those feelings tell,
 Which now my anxious throbbing bosom swell ;
 Whilst memory paints those soft endearing charms,
 That once I knew within a mother's arms ;
 When my fond father kiss'd his “ rosy boy,”
 And smiling seemed to speak of future joy.
 I next would tell the anguish which I prov'd,
 Deprived of all the friends on earth I loved ;
 How when in tears I sought a sad relief,
 And wept, but found no *tongue* to tell my grief,
 Alone I wander'd upon nature's wild,
 And strayed, a homeless, speechless, *Orphan Child* !
 But now a language taught by pleasing art,
 I speak the dearest feelings of my heart ;
 For my *mute brethren* my first accents plead,
 And claim for them your sympathy and aid :
 Obey that sacred voice, by all possessed,
 The STILL SMALL VOICE OF CONSCIENCE in your breast ;

* Sixth Report of the American Asylum, at Hartford, Connecticut, 1828, p. 20.

Awake their slumbering minds to virtue's lore,
 To know their God ; and knowing to adore.
 And as responsive to the morning beam
 From lips of stone* harmonious accents came ;
 So if the SUN OF RIGHTEOUSNESS be risen,
 And o'er your souls have shed the light of heaven,
 Oh ! may the warmer influence of his rays
 Make the *Deaf-mute* to sing his MAKER's praise !
 Let Christian feelings then your souls inspire,
 To touch his silent lips with living fire ;
 Teach him to know Religion's happy road,
 And grateful bless his SAVIOUR, and his GOD !

R. J. T. O.

May 18, 1816.

19) *A Deaf and Dumb child's acknowledgment of God's kindness in his cure when sick.*

The following gives a more correct account of the cure of disease, than is commonly given by patients or physicians. It agrees exactly with what was once said by the celebrated French surgeon, Ambrose Paré, (the inventor of that most important instrument, the Tourniquet,) as to a case of a dreadful wound, which he had once attended—"Je le pansai, et Dieu le guérit."

"New York, 17th Feb. 1824.

"My dear Father—When I am sick, you employ a physician, and God cures me," &c.†

20) *The following letter of confession, about breaches of the Sabbath, by a Deaf and Dumb boy, after he had been some time at school, shows their natural ignorance of its duties, in a strong point of view :—*

"I remember I was in school long ago, I was very wild boy in Perth. A number of boys were casting stones at an

* Memnon's statue.

† Fifth New York Deaf and Dumb Report, p. 23.

ancient house at Perth long ago, Sabbath. Some of the lads were pull down a chimney's can from the house with rope. I was glad to play and casting stones at ancient house long ago. A man was reprove me for play on Sabbath. I did not understand what a man said. I mocked him by re-proving him.

"A carpenter locked the window shut, long ago, Saturday afternoon. I enticed the boy to pull the window open. I was go into the room, by window, with boys, and I search the rooms; I find some things. I was think very afraid any person would catch me. I ran away from carpenter. I was jumping from window, long ago, Sabbath morning.

"I was push away the boat, in the Tay; a sailor was speaking the persons. His boat was lost, and go away from Perth. They were not witness against me. I was cunning. Wonder at sailor say, boat was took. I knew it was me. I was glad they were not witness against me. I would not tell him, that it was me push away it. I was very pity him, that he cannot sail in boat, and standing idle in the street. I did not see who found the boat.

"I am very sorry, for I was great mischievous and careless little boy, in Perth. I nothing knew about God, and I was not fear to play on Sabbath, and not sober boy. I am very vexed, that I was great bad boy, long ago. I am much obliged to you, for giving advice me; I must not do any evil again, in Perth. Must behave well, when I leave school. I am glad the people of Perth sent me to school. I thank them much, for they sent me to school to teach me my education. I am happy that I am good," &c. &c.*

* Report of the Edinburgh Institution, 1819, p. 52, 53.

CHAPTER X.

MISCELLANEOUS UNCORRECTED LETTERS AND CONVERSATIONS OF THE PUPILS AT CLAREMONT SCHOOL.

THE following letters, on various subjects, written by different pupils, under Joseph Humphreys, Esq. Head Master in the Deaf and Dumb Institution at Claremont, after two, three, four or five years instruction, will, I am satisfied, interest especially my youthful readers, and enable them to form a just estimate of the average progress, and general train of thought of these interesting children. All these pupils improved much afterwards; and they have long since left the Institution, to be apprenticed to various trades.

*Collins's Letter about Angels.**

April 1st, 1819.

Dear ——, When I die, I shall ask angels, where is Addington† in heaven? Angels are pretty; angels are always happy; they are ever.

* Third Irish Deaf and Dumb Report, p. 28.

† One of the pupils, who had recently died.

The light is ever in heaven. Angels have wings in heaven, floating on the air; angels are wise; they see not breaking friendships in heaven. Are they always friends in heaven? Yes. Angels do not eat bread. They are ever happy; they with harps are ever in heaven. Angels do not die.

I am, &c.

THOMAS COLLINS.

*Collins's Letter about a journey and about religion.**

My dear Master—I am very much disappointed, that you never wrote a letter to me. When will you write a letter to me? I am very sorry that I came from the people in Belfast, because they are very charitable to us. You saw many places. I think Belfast will perish for ever. Will you go to Belfast again? I saw the countrymen who worked at the turf; I saw the mountains, which were almost decaying. You begged to get money from the people in Belfast, for the boys and girls, because they want money to buy food, new school, and clothes. I had a many fine dinners. I love God very much; and he can see through the world, or the sun, or the moon, or the stars, &c. I wish God will make us good, because I want to be happy. Will Jesus Christ save you, when you have died? Jesus Christ

* Fifth Irish Deaf and Dumb Report, p. 47: ,

will be very glad, when the good souls go to heaven, by his Spirit. I believe he will soon come into the world, to tell us about things, and save us from sin. If he would not make me good, I would sin against the Lord God. Jesus Christ is the Son of God, our Father, which art in heaven; he makes us good, if we love him. I love God very much, in my heart; because he loved me first, he made me love him.

I am yours, &c.

THOMAS COLLINS.

*Collins's Letter about Polito's Menagerie.**

My dear —, I went to Mr. Polito's, Lower Abbey-street. I saw many beasts, playing in the cages of iron. I saw three lions, walking in cages; their bodies were brown; several panthers; bodies were spotted and white. The spotted, or laughing hyena, was wild in a cage; he was unpleasant. The fiery lynx was grey; his ears are pointed. The great water buffalo, from Bombay; his horns are black; his body black; on the floor. A beautiful Egyptian camel was eating hay, in rail of wood; his back was curved and brown; his under-neck is curved. The horned horse, or nylghau, was eating hay, in a stable; his body was grey. The beautiful

* Third Irish Deaf and Dumb Report, p. 29, 30.

zebra was in a cage of wood ; his body was beautifully striped. A bear was lying upon the floor, in a cage ; his body is white. The ursine sloth is all black, and was jumping in a cage ; his hairs and claws are long ; his nose was long ; he was jumping to D——, with some cakes. A kangaroo's fore-legs were small and short ; his legs were long ; he was jumping to my glove, I was shaking it at him. The lion was sleeping in a cage ; his tail was down pendulous through rail to my hands were touching tail. I saw a live serpent, lying in a cage, upon blankets ; his body is slender and long ; he was striped with rings ; his tongue is forked, and was black ; he was yawning. A large elephant was eating hay ; his body is large and black ; was standing on the floor ; his trunk took cakes from D—— who has some gingerbread cakes ; his legs are short and thick ; his hoofs were large and black ; and his body has not hair. A porter went to the door, and spoke to D——, who was with us ; he opened the door. We saw an elephant in the stable ; his body is all black ; his ears were pendulous, and were wiping his little eyes ; his tusks were little, of bone ; his mouth was sucking trunk. D—— had some cakes. Its huge body is covered with a callous hide : he has not hair ; his legs are thick, black, and are curved ; his head is large. A porcupine ; quills are thick ; he was in a cage ; his quills are long, and black and white.

I felt his quills ; he went walking ; his fore-legs were short, on the floor : we were afraid ; porcupine's front was black ; his tail is thick. The ocelot, or tiger in miniature, is from the Brazils. The Brazils, or tiger-cat, from Amboyna, was in a cage. The great emew, or southern ostrich ; his body is yellowish ; his legs are slender, and he was standing long on straws ; his body was large ; his neck is slender, long, and straight ; he was curved on his upper back ; the feathers of his tail were pendulous ; his bill is bone, and long ; he opened his bill, and took cakes ; he was eating ; D—— had some cakes. My hand was shaking at ostrich ; he opened his bill. The silver vulture, from Brazils, was in a cage of wood ; his bill is large, and was black ; he opened his bill. A monkey's face was grinning, and speaking, in a small cage ; his hair was blackish ; his arms were brownish ; he was kneeling on his hands, and was eating cakes. D—— had some gingerbread. His tail is long, and was black ; his arms were black : he and I were friends ; he was scratching his thigh, and pulling the rail of irons ; his feet were long and black. The monkeys were little, and pretty ; their bodies are small, and were whitish ; they were grinning their teeth, which was white—white.

I am yours,

THOMAS COLLINS.

*Collins's Letter about the Panorama.**

TO MR. MARSHALL.

We went to see your Peristrepthic Panorama of the Frozen Regions, with your permission. I was very much surprised, to see a large picture. There was a ship, which was surrounded by ice. There were a great many floating ice islands. The rocks were covered with ice, and the ducks flying over the ship ; and the captain was shooting at the birds, which were standing on the rocks. The sun does not shine brightly there ; only like a rainbow. The ship was cased in the ice, and the crew were trying to pull it out, with their ropes. The boats of the ships were sailing in the waters, through large icebergs ; the crew were in them, and shot at a sea-horse, and killed it ; it fell backward into the water. There were a great many waves, dashing against the sides of the ship, and breaking over it ; it was nearly broken ; it was very dangerous ; and the crew were rowing in the ice, and shot at a bear, which had climbed up the rocks, from the ice of the water. There were three bears, which were natives of Greenland ; they were very strong and large ; their skins were whitish, and they were very fine, and they had a long hair. The ice on the ice mountains was a very little red. There was a whale, which was in the water, at a great

* Fifth Irish Deaf and Dumb Report, p. 46.

distance. Some of the natives were drawn, by the dogs, in large sledge, which the natives were in, and Captain Ross showed the looking-glass to the natives, and they were very surprised to look like their faces, and they did not know it before. They were playing at the foot-ball: there is one of the natives threw the bladder with his leg; and fell on the ice; and the captain called the native woman to play with them. Some of the crew hurt the native's leg, and he was very angry with him, and he dressed his leg, and he laughed at him. There was a man dressed in seal's skins, like a Greenlander. There were many Esquimaux Indians. They are clever, because they can shoot at the birds with a dart.

I am yours,

THOMAS COLLINS.


*Collins' Letter about a ploughing match and a hunt.**

I went to see the ploughing match; there were thirty-two ploughs. Many gentlemen were looking at them; they were measuring to try which was best. The bullocks ploughed better than any of the horses; the furrow was very straight; they were all looking at the ploughing; there was premium given to the best ploughman; I saw a great farmer distributes the premium. There were four fields; the ploughmen knew how to

* Fifth Irish Deaf and Dumb Report, p. 48.

turned the grass ; the ploughmen drove horses themselves ; some of the ploughs were drawn by horses, and some by bullocks ; and they had little wheels, to make ploughs go straight. They were beating the people away, because they were breaking the sods ; the ploughmen were perspiring on their foreheads ; they wanted drink whiskey in the tents. One horse was put away from the plough, to take away centre away the sod. The bullocks are stronger than mules and horses ; they are very nice, and their harness ; the horses are very majestic in their appearance, and their gaits very graceful.

I saw huntsmen's dresses were red and greens ; they went to Finglas, when they heard a noise often, a fox ; they were leaping the hedges ; the fox, hares and rabbits, were hiding in large holes ; the dogs were leaping the hedges ; they were seeking among the holes ; they went into the holes, because the dogs want to kill them ; a hound's mouth is very large ; he has long teeth ; one of them caught the rabbit, hares and foxes. When it gave fox to huntsman, it had long hair and ears ; its back and belly were black and white ; it killed them ; the huntsman spoke to the greyhound, when it was looking at the hare, but it quickly ran better than the dogs, because it sooner killed the hare ; it carried the hare on its back. When it gave the hare to the huntsman, the huntsman had a bag to put the hare into it ; the horses' bodies were very wet,



and they were breathing very hard ; they are very graceful.

I am yours,

THOMAS COLLINS.

*Collins's three Letters about the King.**

Wednesday, 15th of August, 1821.

My dear ——, Will you give me some papers, for I have none. I want to get some sheets of letter paper from you. I must write the letter to the King, that I have in my copy-book. Last Sunday, when I was at your house, I forgot to ask for the paper. I shall soon get the box. I am very much obliged to you for the money. Do you wish that I should have a box ? I bought the box for 12s. and a patent lock and key, for 3s. which make, altogether, 15s. I go to swim very often, in the river, at Glasnevin, at twelve o'clock. I shall learn to float on my back.

I am your affectionate friend,

T. COLLINS.

Dear Friend—I went to the park, to see the King, and the review, on last Saturday ; it was very pretty ; the soldiers marched very well, and the artillery was very handsome ; the horsemen pretended to charge on the enemy. I was very much amused with them. I saw a gentleman in

* Fifth Irish Deaf and Dumb Report, p. 50, 51.

the park, with a blue scarf, and medal ; he was on horseback. I did not see the King, for the crowd was very great, and they pushed me very much ; but I saw the King's coach, which was most handsome. I think I saw him bowing to the people, but I am not certain. I am very fond of the King, more than of all the people in this place. The King has a great many horses and soldiers under his command ; he is very good, and all the Irish are very fond of him. On last Friday, I saw a great many judges and lords in the procession ; they were dressed very grand.

I am yours,

T. COLLINS.

Dear ——, I am very sorry that you did not come here to see me, for a long time. I hope you will come here to see me often. I think you like the Deaf and Dumb very much. I love you very much, because you were very kind and very polite to me. Would you like to correspond with me ? I wish your uncle ——, will come to see Claremont. Will you write a long letter to me ? I am very sorry that I never saw him in Dublin. There are 29 boys, and 12 girls, at this place ; they are very poor, but they are improving very much. I will be a teacher of the Deaf and Dumb, soon. I wrote a long letter to George Rex, lately, about every thing in this place.

I am your affectionate friend,

T. COLLINS.

*Collins's Letter to his fellow pupils about the Laplanders.**

Dear all the boys and girls—I was astonished, with the Deaf and Dumb boys and girls, to see Laplander and his wife, and her a child, and some of the reindeers and elks. God made them different, very much, from other things. They are in tents, and not like our city of Dublin. The winter there is large ices by the lakes in Lapland. The Laplanders are born, and very cold in it in winter, and very warm in summer. The elks were tied to a stake; they are swift very much; their bodies are very pretty and brown, and their white hams, and short tails. An elk has four limbs, which are not ugly, and it has two nostrils, near its eyes. I saw reindeers' bodies are very ugly and brownish; they do not like the summer, but like the winter in Lapland, because they are running and swift, and they like large snows; and Mr. Laplander and his wife, who sat on the car, drawn by a reindeer, and make haste. They take very long steps, when they walk, and can walk on the top of the snow, because they have broad feet. Laplander was in a sledge, drawn by a reindeer. I looked to have seen about their legs are very ugly. They are weak and lazy, by being too warm in the summer. The reindeers were enclosed, in the midst

* Sixth Irish Deaf and Dumb Report, p. 86.

of a very large room, in the Rotunda, to keep them, and to prevent them from running about the floor. I saw their bodies are very ugly; the hair is falling off; they will get new hair. The reindeers and elks shed their horns every year; they grow amazingly quick. The hair falls off the body of the reindeer in summer, but grows very thick in winter. I saw no shoes for travelling in the snow; the hair boots and shoes, for Laplanders' legs, which are different from our boots. He has a gun; it is not like our gun, and it is very ugly. A Laplander and his wife are under the common size of our Countrymen. Mr. Joseph Humphreys told me to speak to her by signs, and she understood me.⁽¹⁾ When Cunningham was with me, asking Lapland woman, and she frowned at him and me. She did not know we were Deaf and Dumb; then she spoke to us about reindeers and elks, and smiled at us much. I saw the picture of hills of ice in Lapland, which was very beautiful, and the sea was of a green colour. In the season of summer, the weather is cold in Lapland, because it is far from the sun.

I am, my dear fellow pupils, your affectionate friend,

T. COLLINS.

*Collogan's Letter about the Soldiers.**

Dear —, I saw many soldiers, who were marching, standing and firing, in a line; guns

* Third Irish Deaf and Dumb Report, p. 33.

were smoking, officers were commanding, soldiers were straight, and standing on the grass. Many horsemen were galloping on the grass, with swords ; men were walking on the grass. Soldiers were firing cannon, which were smoking on the grass. Many coachmen were driving coaches in the Park. Many soldiers were in a large ring on the ground. Many boys of the Marine School, were marching on the grass. Boys of the Hibernian School, were marching and standing in the Park ; they were sitting on the grass. Two officers were commanding the boys of the Hibernian School, who were marching, and beating the drum, on the grass. Men were climbing trees ; they were standing and sitting on the trees. I felt a shock ; soldiers were firing cannon on the grass ; horsemen and gun carriages were galloping on the grass ; horsemen were with muskets in muzzle-case ; they were sitting in saddles. Mankind were sitting in the tent, drinking porter on the table. A man was staggering drunk on the grass.

I am your friend,

THOMAS COLLOGAN.

*Collogan's Letter about the meeting at the Rotundo.**

We went to our examinations, at the Rotundo, last Saturday. Many gentlemen and ladies were

* Fourth Irish Deaf and Dumb Report, p. 56.

looking at us. I was asked to write on a large slate. We were examined, because the public wished to see our progress. I love writing, and reading the Bible. William Cunningham was mocking, (*mimicking*,) funny, and queer. — and — harangued, at the Rotundo, about the Deaf and Dumb. The Bishop of Kildare was sitting on a chair. Many gentlemen and ladies were sitting on the forms, clapping their hands. They remained at the Rotundo a long time. Mr. Humphreys and Mr. D—— examined us there. I was very grateful to the public. They were looking at us. You did not make a speech there. I think the examinations interest the public. The ladies were pleased with our progress; they were not clapping. The Deaf and Dumb girls were quiet on the forms there. They were not examined, because they have not been long at school.

I am yours,

THOMAS COLLOGAN.

*Collogan's Letter about a sail to Ireland's Eye.**

You, Mr. Humphreys, Robert Kinniburgh, —, —, and —, James Collins, Thomas Collins, a man and I, went to Ireland's Eye. I was on the top of a precipice, in Ireland's Eye.

* Fourth Irish Deaf and Dumb Report, p. 57.

1, James Collins, Thomas Collins, Mr. Hum-
 eys and a man, were pulling four oars in the
 t, a long time, on the sea. We went to
 wth, near Ireland's Eye. The light-house
 s on the top of a precipice, over the sea; a cor-
 rant was floating and diving on the sea; you
 re very warm; there was a tower near the sea;
 cliffs were very high, and rose perpendi-
 arly over the sea; we went to a precipice, but
 e afraid to look down; we were collecting
 ny periwinkles on Ireland's Eye; the gulls
 e floating about; I was pulling an oar a little.
 s sailed from the Custom-house quay; we
 e sitting in a boat; it was heaving; it was
 ing with the waves; the waves ran very high;
 y beat with violence against the boat, and al-
 st drove it against the rocks; at one time, it
 s nearly upset; we rowed it inside of some
 akers, and were much afraid we could not get
 of them. ——'s face is all very much swelled
 the sun. ——, ——, and ——, were very
 epy in the boat; he was attentively pulling
 h an oar in the boat. Will you write a note,
 l send it to me?

I am yours,

THOMAS COLLOGAN.

*Meagher's Letter to his Brother.**

My dear Brother—Do not fight. Be kind to

* Sixth Irish Deaf and Dumb Report, p. 74.

every one. Do not be wild, not idle. Be learning, be obedient to father and mother, and sister. Write a letter to me soon.

I am your affectionate brother,

PATRICK MEAGHER.

*Meagher's Letter about his father and his Landlord**

Dear —, I am very sorry, that your — cannot come here, to see for a long time. I am improving to learn my lesson; my father wrote a letter to me; I wrote a letter; you will soon write a letter to me; I will be glad. Here are 27 boys and 14 girls here. I am grow tall now. You will be angry with me, because I write ugly in my letter: I will write better. I am thankful to you, for sending me here, because I have learned many things. I thought, long ago, you were like lion, and I was afraid that you were angry, and would cut my body to eat it. I do not think so now. I hope my father will not drunk, but be sober and industrious, and buy what things he wants with his money.

I am yours,

PATRICK MEAGHER.

*Meagher's Letter about the Laplanders.**

My dear Master—I went to the Rotundo; I was very glad; reindeer was drawing a car;

* Sixth Irish Deaf and Dumb Report, p. 74.

* Sixth Irish Deaf and Dumb Report, p. 75.

some boys riding sitting in the car; they were brought to Ireland, from Lapland, because people want to see them; man used to wear skin a coat; she wear woollen clothes now; little child used to wear skin a coat; child wear woollen clothes now. Laplander man threw rope, made of the reindeer sinew, at the reindeer; the reindeer broad feet will not sinking in the snow. Laplander man sledge for travelling in the snow. I was stroking the elk; it snapped at me; you laughed at me. The Laplander sitting in the sledge; the reindeer was drawing car. The reindeer shed reindeer's horn. The Laplander man was shooting with a gun, in Lapland; he was shooting at the wild animal; they wear skin a coat in winter; the man and woman had girdles round their waists; the man had a cap, and he had knives for killing animals. I saw Laplander's coat, which was made of the reindeer's skin; it was hung upon the wall. Laplander man was wear the buskin.

I am yours,

PATRICK MEAGHER.

*Meagher's two Letters to his Father.**

Claremont, October 14, 1822.

My dear Father, I was very glad to get the letter from you; I obliged to you, because I got it

* Seventh Irish Deaf and Dumb Report, p. 83.

from you ; you do not spell in the letter. I was very glad to see John Carthy, because he came here, and gave me a letter. I am very much disappointed that my brother James did not write a letter to me ; why did he not write a letter to me ? You must make him write a letter to me ; I would be very glad my brother would write a letter to me ; I would be very much obliged to my brother, you will tell him, to write a letter to me. Mr. Humphreys will teach me to be a carpenter, and to turn with a lathe. I was very much with the boys, were working in the river ; it is now done ; the stream is flowing very quick into the river ; there is a great deal of water in the river now. Mr. Humphreys, William Brennan and Thomas Collins, are gone to England, will go to Liverpool, Bristol, Bath, and to other towns in the West of England, to collect funds, especially for the building at Claremont. You ought to write a letter to me.

I am yours,

PATRICK MEAGHER.

Claremont, June 5, 1823.

My dear Father, I hope you are very well ; you must tell me of the people, who are very wicked ; if you will not tell me about the wicked, I would be very angry with you, for not telling me about all bad doings of the people to make me wonder, reading your letter. If you will tell me many

things, I will tell you about many things. I think that your friends are robbers. Why do the people rob many things? You must not be very secret to me about robbers; God will be very angry with the wicked men, because they often robbed. I think it is not right to kill men and burn houses. We are all one flesh; we ought to love one another. They are very fond of idleness, better than trade; it is very sinful, but it is very good to be industrious in working. You must not buy whiskey and porter or beer to drink; that is worse, for it will spoil your soul, but drink very little for your health. Which would you rather to live on earth pleasant, drinking and doing evil things, or to go to heaven? Which is the most pleasantest? And if you like earthly things rather than spiritual things, then you will be the devil's child. If you would not believe what I say to you about it, I will certainly desert from you, and will work for hire. You ought to buy clothes, or food, or many things. You must write a letter to me.

I am yours,

PATRICK MEAGHER.

*Brennan's Letter about his dreaming that he was an Emperor.**

My dear Master—I was dreaming, that when the Emperor of Russia will die, he will make me

* Sixth Irish Deaf and Dumb Report, p. 79.

an emperor. I wrote a letter to him, when he wrote a letter to me, and gave me fifty pounds to me from him. I will be next emperor ; he said that I will get one million pounds every year. I gave a great deal of money to you, for the Deaf and Dumb, every year from me. I sent gentleman, went to Dublin with a large ship from Russia, because he brought a great deal of money in the steel box to you for them. I commanded him, and he was very obedient to me. I asked how old is the emperor ? He is near eighty years old, when I sent sailors in the ship to go to Dublin from Russia. I have large ship one hundred cannons. I was very much surprised to see Russia, because it has beautiful mountains, and wild birds. The people in Russia took their hats off, and huzzaed to me ; they say that I am Deaf and Dumb. Emperor said, " Are you clever ? " " Yes, I am clever. " He is very glad. He is dead. Emperor told me that he has no children ; I told him that his wife is dead. He introduced me to his friends with me. I was the most polite to the people in Russia. When I told servant that he must bring a horse, I was riding on my horse, because I want to see all Russia. I ordered the people to go to fight with Frenchmen, because I thought they wanted to kill the people in Russia ; they were afraid of the people—they ran away to France. I gave much money to the people for fighting. I

got a wife ; she came from Germany ; my house is very grand ; I have fine horses ; they are very graceful ; I have a gold carriage ; it cost a great deal of money—about six hundred thousand pounds. The Duke was driving the horse. I went up on the carriage ; there were ten horses to carry the carriage—there are coronets on the carriage. I have diamond coronets on my head. Thomas Collins was very sorry that I was richer than him ; he asked me ; I gave him much money ; he thanked me ; I made him a lord ; he was very glad ; he ordered the people to go to fight ; he told me that he liked me better than the king of England ; he often wrote a letter to me about fighting ; I wrote a letter to him about fighting Africans, Indians, and Chinese. He returned to Russia from there ; I like him very much for fighting. I gave nice house to him ; he was thankful to me ; he told me that he saw the Emperor of Russia. I have a great deal of soldiers ; I sent them to go to China, to fight the people in China, because they were enemies ; I commanded the duke and lords to go fight them with my soldiers. I went to Dublin, to see the Deaf and Dumb ; Mr. Humphreys shewed me this place ; I was greatly pleased with seeing : he was very wondering at me, because I am an Emperor of Russia ; I told him that I gave a great deal of curious stones to you for yourself. I awoke this

morning: I am very sorry, because I am a poor man.

I am yours,

WILLIAM BRENNAN.

*Brennan's Letter about Polito's Menagerie.**


June 8d, 1819.

Dear —, We went to Mr. Polito's house, and gave our twelve tenpennies for admittance. We saw a camel eating straw; he wanted cakes. The buffalo was standing, looking through wooden rails. I saw a panther marching on the floor of his cage; his mouth was yawning; he was grinning at a lady; she was beating him with a stick. A jackall was sleeping on the floor of his cage. The hyena was running wild on the floor of his cage. The tiger-cat was fierce, and running wild. The ursine sloth was jumping on the floor of his cage. The lynx was strong; his ears are large and erect; he was looking at us. The lion was marching on the floor of his cage; he was looking sideways; he hit his face against the rails. A man was beating the monkey with a stick: he put his stick into his mouth; it was pulling the stick out of man's hand. The bear was sleeping on the floor of his cage; a man was beating

* Third Irish Deaf and Dumb Report, p. 37.

the bear to get up ; he was grinning, and looking at the man. A small monkey was playing with another, on the floor of his cage.

I saw a man speaking to the elephant, who was bending his legs ; his trunk took up cakes ; he was eating them ; he has not hair ; his feet are thick ; his body is without hair ; he was standing on the floor of his cage ; he was rubbing his head against the floor of his cage ; his ears are pendulous ; his tusks are small ; his eyes are small ; his ears wipe his eyes, and protect them from the flies. The nylghau was eating straw ; D—— was throwing cakes down on the straw, through wooden rails ; he was eating it. His throat is large ; he was thumping at wooden rail, which was broken ; his body is slender ; he was collecting his food, and delivering it into his mouth ; he was looking at us ; he was marching on the straw of his cage. D—— was throwing small cakes down on the straw of the cage of the zebra ; he could not find them ; the skin of this animal was beautifully striped. A man was playing with a kangaroo ; D—— gave kangaroo small cakes ; he was eating them ; he wanted cakes in his cage. The pelican was eating cakes, and sucking it into his mouth ; his wings are short ; his bill is short ; its body is large ; his web-footed feet are large ; his breast is large ; his head is slender. The pelican was standing straight on the floor of his cage. The cassowary had his neck through the



rails of his cage, wanting cakes ; the top of his crown is large : the cassowary was standing straight on the floor of his cage. Collins was shaking his glove at the stork, who was snapping his bill at it ; his throat is slender ; its wings are slender ; his body is slender ; his legs are long ; his eyes are small ; its head is hard ; he was standing crooked on the floor of his cage ; a man was beating it to get up ; a door-porter opened the door of his cage.

I am yours,

WILLIAM BRENNAN.

*Brennan's Letter about ignorance.**

Dear ——, I saw a letter which you wrote to Collins ; D—— explained it to Collins and me in school. “You cannot keep ——’s letter longer than a few minutes.” I am sorry, and will give you a letter. “I am not fit to go to heaven.” You appear always happy. You are kind to me. Will you try, gentlemen will give money for the Deaf and Dumb ? Is Mr. —— well ? I love you. I do not know I shall always love God : he always sees you and me. You will pray earnestly to God ; —— prays earnestly to God. God will destroy the world by fire. He will love Deaf and Dumb. He will order you to try and

* Fourth Irish Deaf and Dumb Report, p. 59.

get gentlemen to give money for the Deaf and Dumb. Will you write a letter, and send it to me? I saw you playing the piano-forte, and singing. You were attentive read the Bible to God. I was always wild a long time ago. When I came here I was wild; I did not remember God. I am sensible now, and will not be wild. God will have mercy on me; I will love God. I am quiet. God will love the Deaf and Dumb. God speak to Moses; he remembered the Bible; he was calling mankind at rock; he felt the rock, and water came from it; mankind drank the water. God told the man and woman, "Do not eat apple." The devil enticed the woman to eat apples. God drove the man and woman out of paradise. Angels are pretty; the devils were once angels, but having rebelled against God, he drove them out of heaven. An angel bound devil in chains. The devil is ever (*in*) pain in hell; angels are happy, and obedient to God. God will not be friend devil, because he was quarrelsome.

I am yours,

WILLIAM BRENNAN.

*Brennan's Letter about a Giant.**

My dear —, We went lately to Sackville-street; I saw a giant, giantess, and dwarf; he

* Fourth Irish Deaf and Dumb Report, p. 61.

and she are tall ; she was standing near the fire ; her arms very large ; she was elegantly dressed ; the giant was dressed very well. I think they are ignorant. The dwarf is a very small boy ; he was sitting on a small stool. A man called ladies and gentlemen ; he took the giantess' wrist ; they were surprised to see it. He spoke to the giant, who took the dwarf on his hand ; his arms are very strong and long ; he is seven feet high. There were musicians in the room playing ; ladies and gentlemen heard a noise. The giant and giantess were sitting on the large chairs ; they were born in England. I think they will go to England soon ; I was surprised looking at them. We returned to Claremont.

I am yours,

WILLIAM BRENNAN.

*Brennan's Letter, written some years after he left the Institution, about his sorrow for some former misconduct, while in the School.**

The following letter was received by Mr. Humphreys, the master of the Claremont Institution ; it is highly interesting, as showing how the good seed which is sown at the School will, though checked for a time, flourish and bear fruit, though perhaps not for years afterwards.

* Ninth Irish Deaf and Dumb Report, p. 82.

Dear Friend—I am extremely happy to inform to you of my good health, thanks be to God for having goodness to spare my life. I beseech my God to blot my sins away, and give me a new heart, that will love, pray, obedience, and praising my good God, that he made us all for his glory. I read the Scripture of Christ, that there was a lord of vineyard, and had a servant that owed his master five thousand of talents, and did not pay; and he seized him for the debt that he owed; but he beseech him, saying, “patience on me,” and was pardoned; and his servant had other one, that owed him one hundred of pence, and seized him, and the same, but he would not, and he cast him into the prison of darkness. When the Lord heard, he was very wroth, and seized him, saying, “O thou wretched servant, had not pity on thy servant, and I forgave thy debt;” and turned him into the everlasting prison of darkness, and there will be gnashing of teeth. So every one ought to forgive every one that offend them. I hope you to forgive me what I done wrong, so God will forgive you, according to your forgiveness of my injury to you.

I was very delightful to read the story of David the king of Israel. Before he came to the throne, God saw the people Amalek, that were greatly multiplied in wickedness, and persuaded to attack against God’s people, and their king Saul desired him to let him to fight his enemies, and

God had mercy to let him, and commanded him to destroy all the people's cattle, fields, and cities, nor spare all; he went to fight, and destroyed all, but he spared the king, and his best sheep; and God warned Samuel in a dream, saying, "It repented me to anoint Saul, to reign over all Israel," and indeed Samuel grieved at hearing, and sent him to speak to Saul about it, and he said, he destroyed all, as God commanded him, but Samuel wisely said, "What meant that I heard the bleating of the sheep?" and Saul fainted away; said that "I feared my people, and obeyed their voice." Now says he to Samuel, "Pardon me and honour me," he says he will never see his face no more, and did not until he died. And God sent Samuel to fetch a very beautiful young man, how noble of his heart, he killed a giant before. He says, "Am I as dog, thou comes." And he killed him, and made the enemies flee, and said there was no God in the world, but in Israel. I was very sorry to read about Saul seeking to kill David, as he was his enemy, because one day he came home from the slaughter, they gave a shout, and said, "Saul slew one thousand, and David slew ten thousand," and displeased Saul at hearing it, and sought to kill him, and his son loved him as well as he loved his soul, and they were slain in the battle, and David came to the throne instead of Saul, and much regretted for his son that was slain with

his father Saul, the king of Israel. I thank God to send me to converse with you more than I write to you. I would be very much obliged by you if you would send me your letter after.— Don't forsake a good God for being good to us, and he is the best father of all. I am satisfied that God made me Deaf by his will, and could not hear any evil. I hope Jesus Christ will enrich thee and me in love, and joined in friendship. Please to write to me immediately.

I am an apprentice to Mr. —, to my trade, —. I hope God would settle me to return thy friendship.

I am your affectionate friend,

WILLIAM BRENNAN.

*Reilly's Letter from London after he left School.**

London, 9th September, 1824.

My dear Joseph, I am bound to a shoemaker about three weeks; I can make new shoe a little. I get up at six o'clock every morning; I am not lazy, indeed; you said that I was lazy when at school with you; my master make me work very hard; I am attentive to work; shoemakers and tailors are Kerry men; they know Major Orpen of Kerry; his place is called Ardtully, in Kerry. There are a great many Irishmen and women to

* Eighth Irish Deaf and Dumb Report, p 43.

live in London, because they get more money than they did not get in Ireland ; but is dearer than Irish clothes and food. Tell ——, I got a letter from him last April ; I can't read half letter, because it was bad writing ; my father can't see well, and he can't read it all ; he said that it was bad wrote ; he wear a spectacles on his eyes ; he can read and write well ; my father's wife is a lady ; she is a handsome woman ; I have a half brother and three sisters ; I have twin sisters ; they died in a few weeks ago all ; they are very handsome, more than I am not ; my father is more good than —— ; he is a very sober man, and take care of me from the bad ; I am very sorry that —— is not good, because —— is fond of drinking —— ; my father is a very fond of my step-mother, because she is good to him and his children. I know that your dearest Collins is displeased with me, for not writing a letter to him ; I hope he is not, because I am in a hurry to learn to make shoe. Tell Collins I have seen the Duke of Wellington, who is riding on his fine horse ; he has nose aquiline ; he is a thin man ; his hair is light ; his cheeks are half white ; he wear a blue surtout, and white nankeen ; his horse has a long tail ; soldiers and officers follow him ; his lips are small ; he has two long teeth, like Brennan.

I am yours,

PHILIP REILLY.

The following letters and conversations, with some of the pupils at Claremont, are copied from a little work published in 1829, by a friend of mine, and entitled “Visits to Claremont; or Conversations and Correspondence with the Deaf and Dumb.” First Series, by the author of “The Sword of the Spirit,” &c. &c. Dublin, printed by R. M. Tims, 1829, 24mo. pages 74; price 1s. 6d.

The following extracts from the Preface, will explain the Author’s reasons, and the nature of the publication :—

“Some persons having supposed that the *Religious* instruction of the Deaf and Dumb pupils at Claremont, was either altogether neglected, or but imperfectly attended to; reports prejudicial to the interests of that Institution have consequently been circulated, and it is thought that many have thereby been induced to withhold their countenance and support from an establishment, which has, under Providence, already extended its invaluable benefits to many, and which, if properly supported, will doubtless prove a national blessing.

“The proposer of the questions which occupy a portion of the following pages, being a stranger in Dublin, and totally unconnected with the Claremont, or any other Institution, but feeling a deep interest for those unhappy beings who are the subjects of congenital deafness, and there-

fore unable to speak, visited the Institution with a view to ascertain by personal observation, the manner in which it is conducted, and to elicit *from the Pupils themselves*, the precise nature of the *Religious* instruction which had been communicated to them, and he now feels great satisfaction in being able to lay before his readers the result of his inquiries.

“ The questions were put to the different pupils without any antecedent knowledge of their acquirements, and as it will appear, many of them have been dictated by the previous answers. The replies were taken down *verbatim* from the slates of the respondents, who had no previous intimation of the questions asked, nor was any assistance afforded in supplying the answers.

“ The letters are the spontaneous effusions of the respective writers, who themselves sealed them ; their contents being unknown to any persons in the establishment ; indeed they bear internal evidence of their genuineness, and at the same time give the most pleasing testimony to the intelligence and correct views of the interesting young persons, by whom they were written.

“ Though the religion of the Gospel forms the groundwork of the system of education at Claremont, it must not be supposed that the common arts of life are therefore neglected ; that this is by no means the case, the Annual Reports amply testify, and their testimony will be abundantly

confirmed by the actual observation of any persons who will take the trouble of visiting the Institution.

“ That replies extremely similar should have been given by different children to the same questions, is by no means surprising, when we consider that the medium of instruction has been the same to all. But it is worthy of observation, that though in several instances a resemblance in the modes of expression is apparent, yet there is no where to be found, in the answers here recorded, an exact identity, such as would lead one to suppose that the education of the Deaf and Dumb was *a mere mechanical process*; and that the children learned their lessons by rote, without any adequate ideas being conveyed to their minds, concerning the subject matter of the instruction they received.

“ On the contrary, these replies bear evident marks of attentive consideration, and in some cases, of acute intelligence on the part of those who gave them; and they show that the children fully understood the questions proposed to them, and moreover, that their information has been derived from the purest source, the inspired Word of God.”

“ *Claremont, July 18th, 1829.*

“ My dear —, I hope you are very well; I think that you are very fond of conversing with the Deaf and Dumb pupils about the works of

God. My master taught the boys about France and Switzerland by his signs. I was surprised to see them. He saw parts of France that were very beautiful. My master was there. I want to know if you will please to tell me, were you in France or Switzerland? If you please, tell me where you were born? I am often astonished to see the works of God. God must be a great and powerful Being to create all things in heaven and in earth by his word. God is very benign, he sends the rain to make the vegetables and plants grow big for the use of us; he is ever kind and merciful. God created the first man, he called him Adam; he created him in a state of holiness and innocence; Adam received much happiness talking with God; God loved him very much, and God could see him at all times. God created the first woman also; he took a rib out of the man; the rib became a woman; the woman God called Eve. God put them into the Garden; he commanded them not to eat of "the tree of knowledge of good and evil," which grew in the midst of the Garden, for in the day that they ate of that tree they should surely die; God put them into the Garden to cultivate and keep the Garden; and God told them that they might freely eat of all the fruit in the Garden, but of the fruit of the tree of knowledge of good and evil, that they should not eat of it, or they would surely die. Now the devil, that wicked serpent

told her to pull it ; I think she reasoned with the serpent, how that God told her that she should not eat of it. The serpent said that she should not die. She believed the word of the serpent that she should not die ; I think she was pleased to see the fruit of the tree of knowledge, for it was beautiful and tempting. The serpent beguiled her to pull it, and she first ate of it, and gave to Adam, and he also eat of it ; they became sinners, and they fell in their hearts, and died from a state of holiness to a state of sinfulness. I think they regretted it ; I think it was dreadful how that God was very angry with them. God drove them out of Paradise ; I think they could not see God's spiritual body. I think this was a place of great beauty, and it became poor and deformed when our parents sinned. I hope our first parents were very sorry of disobeying God. I do not know where they went after death. I believe that God took them into the kingdom of heaven, because they repented of their sin. I think if they had not eat of the fruit of the tree of knowledge of good and evil, they should never have died ; we would have been good people now ; the people are all sinners from our first parents. If we wish to be good we must obey God ; God loves us if we are good ; he sent his only begotten Son to die for us ; I think God saw that the people were very wicked, and did not care about his holy word. God sent his only

begotten Son into the world ; he became man ; he preached to the people to turn from their sins ; he healed the sick and raised the dead ; he made the lame to walk, the deaf to hear, the dumb to speak, and the blind to see. He was very kind to the people, but they were hard-hearted. Some did not believe in him ; I think Jesus Christ did rejoice when they did believe in him. Some people believed in the Son of God, some hated him because their hearts were too hard ; they loved evil. Judas betrayed Christ ; Pontius Pilate judged Jesus Christ. I pity Christ, he was nailed to a cross of wood until he was dead ; he died that death to save us if we believe. We have all sinned. If I am a bad man and do not keep God's commands, I think that God would be very angry with me. I know that God will cast bad men into the lake that burneth with fire and brimstone. I have not strength, but I try to keep God's commandments, and to thank him to send his holy Spirit into my heart, to purge it from sin. Often I think about Jesus Christ ; he wishes us to obey the commandments of God ; he commanded us to love each other. The Spirit of God tells us we must keep God's commandments. I think God wishes us to keep from all sin and wickedness, and from everlasting death. The Lord Jesus Christ can give us strength to keep God's commandments, by pouring his holy Spirit into our hearts ; and he can

make us- happy; we feel in our hearts that it makes us love him.

“ My master teaches the boys on Sunday evenings about God and Jesus Christ, and about the Jews, and he taught us that we must not steal, nor fight, nor tell lies, nor do any bad thing, nor kill; he told us, we must tell the truth. I like to see my master telling us by his signs, about the only true God.

“ Farewell,

“ PHILIP GEARY.”*

“ *Claremont, July 1st, 1829.*

“ Dear —, I was very happy to converse with you. I would be greatly obliged to you for writing a letter to me shortly; I will be very happy to read your kind letter when I receive it from you. I am not sorry that I am Deaf and Dumb, because God made me so; I am very happy that I learned about God and his beloved Son Jesus Christ, and many other things. I am very thankful to God for placing me in this School. God turned Adam and Eve out of the Garden of Eden, lest they should eat of the Tree of Life that grew in the midst of the Garden. God allowed them to eat of all the other trees in the Garden; it was very sinful for them to eat of the tree of knowledge of good and evil.

* Visits to Claremont, pages 58—63.

They were very innocent and happy, but the devil tempted Eve to eat the fruit, and she gave some fruit to Adam, and he ate of it also. We are all born in sin by Adam's transgression. Adam and Eve were driven out of Paradise ; God sent the angel to keep the Garden with a flaming sword ; God was very much displeased with them. God is very sorry to see the wicked people ; if they pray to God, God will pardon all their sins, and cleanse them in the blood of Jesus Christ, and give them new hearts. Our Saviour came down from heaven to make us turn from our sin. I am very thankful to God, who has brought the Deaf and Dumb children here ; for we learn to pray, and praise and fear God, and God is very kind to give us understanding ; God is very pitiful. I pity the ignorant people that know not God and the Mediator. The Bible teaches us what we should think of God our Maker, and what we must do to please him, and be happy for ever ; and it says that " God is a spirit ;" that God is great, good, wise, powerful, just, and very pitiful, and of tender mercy. Heaven is the most pleasant place we can imagine. Paradise is very beautiful. God takes the good people up to heaven, there to be very happy with God and the angels. We will be very happy in heaven when we die. The Lord Jesus Christ will save all those persons who believe in him. I hope you are very well. I am quite well, thank God.

Mr. and Mrs. H——, and their children are very well. I believe you will be very glad to read this letter.

“ I remain yours truly,

“ CECILIA ANNE WHITE.”*

“ *Claremont, July 7th, 1829.*

“ Dear ——, I received your kind letter and was very happy to read it; it gave me great pleasure; and I should take care of your letter. I am greatly obliged to you for sending me a little book; I like it very well. God will take the good souls up to heaven from the bodies. The heavenly angels are very beautiful and graceful. God will punish the wicked people in hell with everlasting death. Some people disobey God, and are ungrateful to God. God will not love the wicked people. I am very thankful to God, and God has been very kind to me in placing me at Claremont School, where he made me happy by having learned to read his holy word.

“ Our souls can never die. God shows our souls the way to heaven. We must believe only in the blessed Lord Jesus Christ, and we must obey him as our King; God has given him to us for a Saviour. He was conceived by the Holy Ghost, and born of the Virgin Mary. He came down from heaven, “to the end, that all who believe in him might not perish, but have everlast-

* Visits to Claremont, pages 45—47.

ing life." Everlasting life is eternal happiness and joy, with God in heaven. There is no other way to heaven but by faith in Jesus Christ. He died to save us from the punishment which we have deserved. Christ will come again at the end of the world, to judge the quick and the dead. Jesus Christ will say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." Some good people love and pray to God; but bad people do not love him, and they worship graven images. The good spirits go up into heaven, and they are always happy in heaven with God. The bad spirits go into hell, and are always in torment, and are very unhappy in hell. The righteous are those who have peace with God, by faith in the Lord Jesus Christ.

"I was very happy to hear from J—— H——, that you were very well; I am quite well, thank God. I am glad to write this letter to you, for you are very kind to me; do not forget to write an answer to me soon, if you please. You were very kind to write a letter to me. I am very thankful to God, who gives us every good thing. I hope you will like this letter.

"I remain truly,

"And affectionate friend,

"CECILIA ANNE WHITE."*

* Visits to Claremont, pages 54—56.

“Claremont, July 1st, 1829.

“Dear —, I trust you are very well, I will be much obliged to you, if you please to answer this letter. I will be very much delighted to get a letter from you. God made me Deaf and Dumb ; I am not sorry for it, I am happy, I am thankful to God for making me as he wished. I like to read and write, it is better than to be ignorant. It is wrong to be ignorant. I am learning about God, and the Lord Jesus Christ, and other things. We should be very thankful to God for giving us health ; he is very kind to us and to all he created. We ought to be very thankful and obey his commandments. We do not give things to God, he gives us all things. I think we will be very happy when we die, if we believe in him. There is no sin, nor sorrow, nor darkness after death, if we go to heaven. We ought to believe in God, and in Jesus Christ. The Bible tells us, he never changes, but is the same from everlasting. We suppose that we will talk with God, and he with us, if we go to heaven. I think some people who go to heaven, will be for ever happy, and live for ever. He is the Father of us all — “From him cometh down every good and perfect gift,” and he is a great and good Father to us, to send his blessed Son to die for the sin of men, therefore he is our Saviour. I am quite well, thank God. If we pray to God, he will forgive us for the sake of our

Lord Jesus Christ. We should love him with all our heart, with all the understanding, and with all the mind. I believe that he is the Son of God, and that he is my Saviour, and that he will save all who believe in him.

“ I remain yours truly,

“ JANE HILL.”*

“ *Claremont, July 7th, 1829.*

“ Dear —, I was very glad to read the kind letter I got from you. There is no sin, nor sorrow, nor darkness, nor pain, nor death in heaven ; it is more pleasant than all the world. We hope that we will go to heaven ; but we do not know where we will go when we die. Some people are good and religious, and believe in Christ ; but some people are very wicked and steal, and do not believe in God. God is very sorry to see some people wicked, and that they do not repent. It is a great sin to steal. I am very much afraid to see some people bad ; I hate the devil very much ; I never loved the devil indeed, because the devil tempts us to wickedness in this world ; but some people are fond of the devil better than God. We die from this life. God will judge all the people ; the wicked will go to hell ; and the good will go into heaven. It is a painful sting to be with the devil in hell.

* Visits to Claremont, pages 48—49.

I am very thankful to God that he gives me understanding ; I can write and read ; God makes me happy ; I am very happy to be able to converse with you. It is beautiful to be with the angels in heaven. God will not love the wicked people. I am very thankful to God for being kind to me. I stay here. God made and created all the beasts, fishes and birds, and things in the world. I am often astonished at the works of God. I believe in God and our Lord Jesus Christ, who died for us. You were very kind to write a letter to me ; I read your letter, I hope you will like this letter. I am very well, thank God. I hope you are very well.

“ I remain truly your affectionate friend,

“ JANE HILL.”*

“ *Claremont, July 7th, 1829.*

“ Dear ———, I hope you are very well. God is very kind to his creatures. It is his pleasure to afford light, and to make clean the heart of man, and to save us with an everlasting salvation. Jesus Christ, by giving his life for us, showed us how to be happy when we die, if we believe in him. Eternal is time without beginning or end. I think Paradise is very beautiful ; we will abide around God’s throne ; his throne is more glorious than all the other thrones. We

* Visits to Claremont, pages 56—58.

will be very happy to live with him for ever and ever. He is a great King, and a great Judge. He will judge the wicked. He will send his Son to judge the world, and he will rule over all the earth for ever and ever. I am very thankful to God, for I have been taught in this School about God, and my Lord Jesus Christ, and many other things. I am very well, and thankful to God for keeping me in good health. If we pray to God, he will forgive us, for the sake of our Lord Jesus Christ.

“ I will be very glad to get a letter from you, if you please to write to me.

“ I remain yours truly and affectionately,

“ ELIZA APJOHN.”*

“ *Claremont, July 7th, 1829.*

“ Dear ———, I hope you are very well. I am greatly obliged to you for sending me two cards, I like them very well. I would be greatly obliged to you if you please to write a letter to me. I will be glad to receive a letter from you. I am very glad that the summer is come, and it is fine weather. I am glad that the rain makes the vegetables grow, and the fruit and flowers. I am very fond of sweet flowers ; the vegetables and fruit are very good for the people’s food. Cain and Abel employed themselves in keeping flocks of sheep, and in cultivating the ground.

* Visits to Claremont, pages 50—51.

The first proof of sin was in the murder of Abel by his brother Cain, because the offering of Abel was accepted, and Cain's was not ; at which Cain was incensed, and became jealous, and slew him.

“ The creation of the world, the fall of Adam and Eve, and the murder of Abel by his brother Cain, are very wonderful. Jesus Christ is the Son of God ; he was born of the Virgin Mary, and conceived by the Holy Ghost. God will take good people into heaven ; and will punish the wicked people in hell ! I love the Deaf and Dumb, because God made the Deaf and Dumb, and the people that can speak. Some people disobey, and are ungrateful to God. God has been kind to me in this place at Claremont. God makes me happy in learning to read his holy Word. God created me and all the world. He gives the people every thing, and food and houses to live in. We are all sinners in the sight of God, and must surely be cast from heaven, and sent to hell after death, to that place of torment, if we do not believe in the Lord Jesus Christ, the only Son of God. We must believe in the blessed Jesus Christ, and we must also obey him.

“ I am very well, I thank you. I like the country because it is more healthy.

“ I remain yours truly and affectionately,

“ ELIZA M'COURT.”*

* Visits to Claremont, pages 51—53.

The following Conversations are also taken from the same little work, "Visits to Claremont."

"What is your name? Philip Geary.

"How old are you? Nineteen years.

"What thoughts have you of God? I think about God, that he is the Father Almighty, Maker of Heaven and Earth.

"What is Almighty? All powerful.

"Before you had been instructed, did you ever consider how you and all creatures were made? No.

"How long have you been at Claremont? Nine years.

"Had you before you were instructed ever seen the dead body of any person? Yes.

"What did you think when you saw the corpse? I did not think about it, before I was taught, and when I was ignorant.

"What is Death? Death is the soul's separation from the body.

"Why do people die? Because Adam disobeyed God, and ate of the fruit, of which, God said, 'Thou shalt not eat, for if you eat you shall surely die.'

"What is Sin? It is breaking God's commandments.

"Who are sinners? We are all sinners.

"How do you know that? The Bible tells us.

“ What are the effects of sin in this world ? Death, sickness and pain, and suffering.

“ What will become of sinners in the next world ? They will go to a state of unhappiness and everlasting misery.

“ You said that ‘ we are all sinners ’—will all go to hell ? Good men will go to heaven, and bad men will go to hell.

“ If all are sinners how can you call any *good* ? It is good to believe in Jesus Christ.

“ Who is Jesus Christ ? Jesus Christ is the Eternal Son of God.

“ What has Christ done for sinners ? He died the death of the Cross, to save all that believe in him.

“ What is faith ? *It is the substance of things hoped for, the evidence of things not seen.*

“ We read in the Bible of three persons who are called God. Are there more Gods than one ? No; there is only one God.

“ What has God the Father done to save us ? He gave his only begotten Son to die for us.

“ What does God the Holy Spirit do for our salvation ? He teaches us to believe in Christ, he sanctifies us.

“ What is prayer ? Prayer is a petition to God.

“ Who teaches us to pray ? Jesus Christ teaches us to pray.

“ Is it the duty of all persons to pray to God ?

Yes, all persons ought to love him, and obey him.

“ What do you think of those persons who never pray ? I think them people who never read nor think about God.

“ What do you think of those who swear and ‘take the name of God in vain?’ I think the devil tempts some people to speak evil, and swear, and take God’s name in vain. God does not desire to swear.

“ What is the chief difference between mankind and the brutes ? Man is a human being with a soul, he has power. God created the beasts on purpose for man. Brutes are creatures without reason.

“ What is reason ? Reason makes man think, reflect, compare, and judge.

“ Can we compare the Creator with any creature ? No. God is the Creator of all things ; man cannot create any thing.

“ What is the soul ? God breathed into man’s nostrils the breath of Life ; and man became a living soul. The soul is the immortal part of man ; it never dies.

“ How many senses has a man ? Five senses.

“ If God sees fit to deprive us of the use of any of these, have we any right to complain ? No.

“ It has pleased the Lord to make you Deaf and Dumb, while others hear and speak. Why

did he make such a difference ? Because all creatures are his.

“ What is eternity ? Eternity is everlasting time, without beginning or end.

“ If you had not been instructed, what do you suppose you would be like ? I would be like the beasts.

“ What feeling have you towards those kind persons, who take care of you and instruct you ? I love them.

“ Why do any persons care for Deaf and Dumb children ? Because they love them. Jesus Christ makes the people to love them.”*

“ What is your name ? John Donovan.

“ How old are you ? Thirteen years.

“ How long have you been at Claremont ? Four years.

“ Who made the world and all things ? God.

“ What do you think of God ? ‘ The Bible tells us that God is a great and powerful Being, who made Heaven and Earth, existing from all eternity.

“ How did God make all things ? By his Word.

“ Before you were instructed, had you any notion of a Supreme Being ? No.

“ How did you suppose that you were made ? I thought the Earth made me to grow out of the Earth.

“ What is sin ? ‘ It is the transgression of

* Visits to Claremont, pages 21—28.

the Law.' It is breaking the commandments and laws of God.

"Who are sinners? All mankind.

"What does sin produce *in this life*? It is unhappiness.

"What will become of impenitent sinners after death? It is everlasting pain and torment in the lake that burneth with fire and brimstone.

"Will any be preserved from this dreadful evil? Yes, some people go into heaven, and some to hell.

"What is it that makes some people go into heaven? Faith in Jesus Christ.

"Who is Jesus Christ? He is the Son of God.

"What has he done for sinners? He has redeemed us from all sin.

"Is the Holy Ghost God? Yes.

"Are there more Gods than one? No; only one living and true God.

"How many persons are there in the Godhead? There are three.

"Were you present at the meeting in the Iktunda, for the Deaf and Dumb Institution? Yes.

"What did you think when you saw so many people assembled? I thought people would give money for Deaf and Dumb poor.

"Did you observe any difference in the behaviour of the people that were there? I saw some smile, and I believe some were fretting

“What do you think was the reason that some fretted? I thought they fretted about the Deaf and Dumb, and about God.

“Did you observe any thing remarkable in the manner of any gentlemen who spoke to the people? Yes, Mr. P——.

“What did you think while he was speaking? I think he spoke to the people about Deaf and Dumb Pupils.

“Do you like that I should ask you so many questions? Yes, I am very much obliged to you for conversing with me.

“Who was the first man? Adam was the first man.

“Was Adam a sinner when God formed him? No.

“How did Adam become a sinner? By disobedience.

“What was the name by which Adam's first-born son was called? He was called Cain.

“What is related of him? He killed his brother Abel.

“What brought death into the world? The disobedience of our first parents.

“What day of the week are we commanded to keep holy? Sunday.

“Why are we commanded to keep the Sabbath-day holy? God resteth on the seventh day, and blessed it, and hallowed it.

“ How may people show that they love God ?
By faith in Jesus Christ.

“ Whom should we worship ? Jesus Christ.
We must worship the one true God.

“ May we worship any besides God ? No.

“ How do you know that we may not worship
any other being than God ? The Bible tells
us.”*

“ What is your name ? Frances Hayes.

“ How old are you ? Fifteen years.

“ How long is it since you began to receive
instruction ? I am five years here.

“ What ideas have you concerning God ? He
gives us every good thing ; and is a Being who is
always present ; who has existed from all eter-
nity ; and he is the Creator of all things.

“ Had you, before you came to Claremont,
ever seen a dead body ? Yes, very often.

“ What did you think when you saw one ? I
thought it will become dust.

“ What reason had you for thinking so ? I
saw the bones of the body in the grave in the
churchyard.

“ Did you suppose that the dead body would
live again ? No.

“ Would you be afraid to die ? No.

“ Why do you like the Bible best ? Because
I like to learn about God, and about Jesus
Christ.

* Visits to Claremont, pages 34—39.

“What command has God given respecting the Sabbath? ‘Remember the Sabbath-day, to keep it holy.’

“Why does God command us to keep the Sabbath-day holy? Because ‘God resteth on the Sabbath-day from all his works.’

“In what words did God command the Sabbath to be kept holy? ‘But the seventh day is the Sabbath of the LORD thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.’

“Has God forbidden that we should worship any creature, or image, or picture? ‘Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them, for I, the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children.’

“What has God commanded about honouring our parents? ‘Honour thy father and thy mother, that thy days may be long in the land which the LORD thy God giveth thee.’

“What has God said respecting covetousness? ‘Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox,

nor his ass nor any thing that is thy neighbour's.' ”

“ What is your name ? Jane Hill.

“ How old are you ? I do not know ; I was not taught it.†

“ How long have you been receiving instruction ? Four years.

“ What do you know about Jesus Christ ? He is the Son of God, and he died for us.

“ Why do mankind die ? Because of Adam's disobedience.

“ What is sin ? ‘ It is the transgression of the Law.’

“ What does the Bible teach us ? It teaches us what we should think about God, and what we must do to please him.

“ Can we, of ourselves, do any thing that will please God ? No.

“ How then can we be saved ? By faith in the Lord Jesus Christ.

“ What is faith ? It is believing.

“ God has been pleased to make you *deaf and dumb*—are you therefore unhappy ? I like to be Deaf and Dumb ; I do not feel sorry, I feel happy.

“ Do you feel that it is good for you to have been instructed ? Yes, it is good to learn other different things, I do not like to be ignorant.

* Visits to Claremont, pages 28—33.

† She appears to be about thirteen years of age ?

“ What is knowledge ? It is the power of understanding.

“ Why is knowledge better than ignorance ? Because knowledge makes us wise, or understanding.

“ Do you like reading ? Yes, very much.

“ What book do you like best ? I like the Bible best.

“ Why do you like the Bible *best* ? It is best to read ; good book.

“ What is the great difference between mankind and the beasts ? It is the soul.

“ What is the soul ? It is the immortal part of us, it never dies.

“ What is death ? It is the soul's separation from the body.

“ If you thought that you were to die soon, would that thought make you unhappy ? No, because death is a blessing and happiness.

“ To whom is death a blessing ? Some people are good and religious, and will go into heaven to the Lord Jesus Christ.

“ Who makes any good and fit to go to heaven ? God makes us holy.

“ Do you think that all persons who are able to speak, praise God with their tongues ? Some people speak bad words, and tell lies about things.

“ What is a lie ? Some people do not tell truth, and that is a lie. Some people tell lies to hide stealing.

“ What is stealing ? Taking people’s money and things.

“ Have you ever seen a person drunk ? Yes.

“ What do you think of drunkenness ? I think people who like to get drunk, not good people.

“ Do all people love God ? No, some people are bad, some do not love God, some do not believe in God.

“ What is heaven ? Heaven is a place where Christ is, and where all true believers in him go to, after this life.

“ What is hell ? Hell is the place of the devil, some people very wicked in hell.

“ Who makes people wicked ? The devil tempts people to do bad things, to sin.”*

“ What is your name ? Cecilia Anne White.

“ How old are you ? I am fourteen years.

“ How long have you been receiving instruction ? Eight years and a half.

“ Are you thankful to God for placing you here ? Yes.

“ What do you think about God ? God is good, wise, and powerful to give us every good thing ; a Being who is always present, in all places, and who has existed from all eternity ; he is the Creator of all things ; and God rewards the good people by a happy eternal life, in heaven.

“ Whom do you mean by ‘ the good people ?’

* Visits to Claremont, pages 39—44.

Those who pray to God to forgive them for the sake of Jesus Christ, and to give them his Holy Spirit to take away sin.

“What is sin? Sin is the transgression of the laws of God.

“Who are sinners? Sinners are all mankind, who disobey God and do not keep his commandments, they break the laws of God.

“Who tempts people to commit sin? The devil tempts us to commit sin.

What is holiness? Holiness is purity and cleanness of heart and life.

“Can we make ourselves holy? No! Persons cannot make themselves holy.

“How are people made holy? God makes people holy. If we pray to God, he gives us power to keep holy, if we believe in the Lord Jesus Christ.

“Can any who have not been made holy, go into heaven? Any person not made holy, will not go to heaven.

“What do you think of heaven? Heaven is a place of perfect happiness, where there is no pain, nor sorrow, nor sin, nor death; where God dwells, and Christ, and where all true believers in him go, after this life.

“What is hell? Hell is compared to a place that burns with fire and brimstone.

“Have you not been sick lately? Yes, I was very sick in the hospital.

“ Did you think that you were going to die?
No.

“ Would you be afraid to die ? No, because Christ has taken away the sting of death, if we believe in him that he died for us ; and we should not be afraid of death, because he has promised to give eternal life to all believers.

“ Before you received instruction, would you not have been afraid to die ? Yes.

“ Had you, before you were instructed, seen any body dead ? Yes.

“ What did you think when you first saw a dead body ? I did not think at all about it.

“ What is there in mankind, besides the outward form, that makes us to differ from other animals ? Man is a rational creature, composed of two parts, soul and body. The beasts have no souls.

“ What is reason ? That power of the soul, whereby we are enabled to know how to distinguish good from evil, truth from falsehood, right from wrong.

“ What is the soul ? The soul is the immortal part of mankind, which God gives us when we are born, and it never dies, but the body dies.

“ What will become of the body when it dies ? The body will become dust of the earth after death.

“ What will become of the soul ? The soul will go into a state of everlasting happiness or misery.

“ What will become of those persons who die impenitent ? The wicked people will go into hell, at the day of judgment. God is a great King, and will greatly judge all the wicked : ‘ Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.’ God will send his Son to walk with us, and he will govern over all the earth.

“ What is eternity ? Eternity is that which always continues, and has no beginning nor end. It is one day without yesterday or to-morrow. It is time without measure.

“ What is it that makes heaven to be a place of happiness ? Jesus Christ is sitting at the right-hand of God, and God is on the throne in heaven ; he is very gracious, and makes, for the good people, heaven a place of happiness.

“ What do you believe concerning the Lord Jesus Christ ? He came into the world, he was sent by God to teach the people to turn from their sins and become good, but *his great work* was to offer up his life a ransom for the sins of the world.

“ What do you consider the best thing that you have been taught ? I have learned about God and his beloved Son Jesus Christ, and the Bible. That is the best.

“ Do you know why God made you Deaf and Dumb, while others can hear and speak ? Because it was the will of God.

“ Are you unhappy at being Deaf and Dumb ? No, because God made me so.

“ Do you believe that a time will come, when you shall be able to hear and speak ? I believe that God will make me able to hear and speak, when I die ; and if I believe in God, and his blessed Son Jesus Christ, God will take me to go to heaven, when I die.

“ Can you do any thing for the *ignorant* Deaf and Dumb ? I can teach them to write, and to spell on their fingers.

“ Can you do any thing for the uninstructed Deaf and Dumb who are at a distance from you ? I can pray for them.

“ What use should people who are able to speak, make of their tongues ? Some good people who can speak, praise God, and love and serve, and fear him ; but some bad people do not love God, nor serve him, and they do not speak good words.

“ What does the Bible tell us about those who swear, and speak lies ? The Bible tells us that God does not love telling lies, and swearing. And God said that if people tell a lie about things, God would punish them in hell ; and God is very angry with them, for they break the commandments of God.

“ Can you tell me what is a liar ? A liar is a false witness against the people.

“ What is a lie ? A lie is, if a person steals,

to hide it ; and if a person saw, and said that any person did not steal, a person is telling a lie.

“ What is stealing ? Stealing is taking away things from the people. If a person is starved, and that he wishes to take some bread from another, that would be dishonest.

“ Do you know what the Bible says about drunkenness ? If a person would get wine and drink too much, it would make him drunken. God said it is very sinful to be drunken. The Bible tells us that we ought not to get drunk.

“ If you saw any person drunk, what would you think of that person ? I think a drunken person is very fond of drink, and that it will make him very unhappy ; God does not love him to be drunken ; he loves sin better than God.

“ What is a miracle ? A miracle is something that man has no power to do ; God can make the miracles.

“ Did the Lord Jesus Christ work miracles ? Our Saviour, while he was on earth, wrought miracles.

“ Mention some of the miracles that Christ performed ? He healed the sick, cured the blind, raised the dead, and cast out devils.

“ Did he not also restore some who were Deaf and Dumb ? Yes.

“ What is knowledge ? Knowledge is the power to understand.

“ Why is knowledge better than ignorance ?

Because knowledge makes us wise in a state of salvation ; and it would make us happy to know the Word of God.

“ What is the source of light ? The sun over us gives the day-light to all ; God made the sun to give the light by day.

“ What is darkness ? Darkness is blackness. In the lake of hell wicked people sit in darkness, with torment ; and it is the banishment from God’s presence in heaven.

“ When you see the corn and vegetables growing in the fields ; what do you think ? God made the corn and potatoes to grow at first, and has caused it to grow ever since for our use ; thus are we fed by his goodness. Let us try to be good, and do his will, for he is our father in heaven, who gives us our daily bread.

“ What is the use of rain ? I see the rain fall from the clouds, and the use of rain is very good to make the fruit and vegetables grow ; and they are very good for the people to eat.

“ Why do not all people love God, who is so gracious to all ? Because every body, who loves sin better than God, is a person that does not believe in him.

“ Will God punish men for *thinking* evil ? The Bible tells us that men commit sin when they think evil, and God will punish men for evil thoughts in hell.

“ Is it right to pray to men and women, or to

worship images or pictures ? It is not right to pray to men or women, and it is a great sin to worship images or pictures, or any thing ; but it is very right to pray to God, and worship him only.

“ Where are these things forbidden ? These things are forbidden in the Bible.

“ Why is the prayer which you have been taught to repeat daily, called ‘the Lord’s Prayer?’ Because the Lord Jesus Christ desired the disciples, to pray to God the Lord’s Prayer.”*

* Visits to Claremont, pages 9—21.

NOTES AND ILLUSTRATIONS TO CHAPTER X.

(1) Importance of studying the Deaf-mutes' Language.

The importance of studying the signs of the Deaf and Dumb, which are in fact a natural and universal language, is shown in the following extract from an American book :*

“ The language of signs and gestures, by which instruction is communicated to the Deaf and Dumb, is not only the language of nature to them, but is of universal application ; and in fact is found to exist, to a greater or less extent, among all nations, whether savage or civilized.

“ It is the first language of infancy. The little child, long before it is able to articulate, makes known its wants by this means, and often, in a most intelligible and forcible manner, expresses both its desires and its fears. When its eye is fixed on an agreeable object, when its countenance is lighted up, and its hand extended and grasping, as if it were drawing the object within its reach, it expresses the idea of desire. When it shudders, withdraws its hands, and hides its head, it expresses fear. In these actions of the child, are the very elements of those gestures and signs, which are used for the same ideas in Deaf and Dumb instruction. The infant, naturally Deaf, continues to make use of these and similar signs ; and as he advances in age, and in powers of observation, he extends his language. Still, before instruction, it must be confined to the expression of simple feelings, and to those objects and actions which attract his attention.

“ Signs are extensively used by those barbarous nations

* Address of Mr. Lewis Weld, Master of the Pennsylvania Deaf and Dumb Institution, at Philadelphia.

whose spoken language is imperfect. On this subject several interesting facts have come to our knowledge.

“ A native Owhyheean, who had been some time in this country, but who still retained the language and the signs of his nation, was introduced to the pupils of the American Asylum for the Deaf and Dumb. Without previously knowing any thing of the manner of their instruction, he was able to converse with them by mere signs, and actually gave them an account of the customs and superstitions of his people, and of his voyage to this country, while he received from them questions and communications in the same way.

“ A native of China, who knew but a few words of English, was brought into the same Institution. He had been so long among strangers, whom he was unable to understand, and to whom he could say nothing, that he had become quite melancholy. An educated Deaf and Dumb gentleman was requested to converse with him by signs. He did so ; and the dark countenance of the Asiatic assumed a look of intelligence and of pleasure, to which it had long been unaccustomed. He was furnished with paper, and wrote in his own language the names of various ideas communicated to him.

“ Travellers often resort to this method of communication with entire success. A gentleman, who accompanied Major Long on his expedition to the Rocky Mountains, not only learned upwards of one hundred of the signs of the Indians, but actually made use of them with facility in his intercourse with different tribes. A very clear description is given of these signs, in the account of that expedition. In a personal interview with the gentleman above referred to, he had the goodness to make many of them for me, and those who can pardon a little professional enthusiasm, will not wonder at the delight experienced, in finding that, to a great extent, they were the same, which had been used for sixty or seventy years in the instruction of the Deaf and Dumb. We were indeed aware before of the universality of the language of signs, gesture, and expression of countenance, but we had never before so satisfactory a demonstration of it.

“ This prevalence of signs among barbarous nations, may probably be accounted for, by the fact, that they are divided into various clans and tribes, whose spoken languages, imperfect at the best, cannot be generally known. Still the members of one tribe must often have intercourse with those of several others, with language and dialects differing essentially from their own ; as in the case of the islanders of the Pacific Ocean, and the Aborigines of this continent. They are therefore obliged, like the Deaf and Dumb, to resort to the silent, but significant language of signs.

“ Signs are also used extensively by some of the most refined nations, particularly by those of the south of Europe ; and many of them are precisely the natural signs of the Deaf and Dumb.

“ This is, to a considerable extent, the language of us all. The unstudied gestures of the orator, and those made use of in animated conversation, are often happy, though isolated examples of natural signs. But this language of signs is not left in all the crudeness of nature ; it has been improved, and I might almost say perfected, by those whose knowledge of philosophy, of language, and of mind, enabled them to reduce these materials of nature’s furnishing, to the beauty and order of a complete system. By adopting the simple principles of thought and expression, discovered among the Deaf and Dumb, they have accomplished, what could not be done by Deaf-mutes themselves, and what probably would never have been done by others.

“ I refer to the Abbés de l’Epée and Sicard of Paris, whose system of instruction has long been the most successful in Europe, and is now pursued with a good degree of success in the United States. Thus perfected, it is capable of expressing the nicest shades of thought, and of application to all the concerns of life. It may be applied indifferently to all the spoken languages, and might, if the world would so agree, form a common medium of communication for the different nations of the globe.”

CHAPTER XI.

MISCELLANEOUS LETTERS OF DEAF AND DUMB PUPILS OF
FOREIGN TEACHERS.

The following are written by foreign Deaf-mutes, and will interest my readers :

*Clerc's letter to the Secretary of the Dublin School.**

The following English letter has been received by the Committee of the Irish Deaf and Dumb Institution, from Monsieur Laurent Clerc, formerly a pupil, subsequently an assistant of the Abbé Sicard, in the Institution at Paris, and since connected with the Rev. Mr. Gallaudet, in the instruction of the pupils at the Connecticut or American Asylum, &c. established in Hartford, Connecticut, U. S.

Connecticut Asylum, for the Education of the
Deaf and Dumb ; Hartford, Connecticut ;
United States of America. Sept. 30, 1818.

We have received the Report you forwarded us. I ought not simply to thank you for this

* Third Irish Deaf and Dumb Report, p. 68, 69.

complaisance, but for the opportunity which you have thus afforded us, of augmenting the number of our acquaintance with men of benevolence. That report is excellent, and the time we have employed in reading it, has certainly been profitable to us. It has excited our wish to pursue the object of increasing our library. Send us, then, an account of all that you may do hereafter; it will be a new obligation which we shall owe you.

The eulogy which you have given to my master's mode of instruction, has sensibly affected me, and the answers of my friend Massieu, which you have mentioned in your address, are exactly the same as those I saw him write; and I think them so correct and so precise, that they themselves prove the excellency of Monsieur Sicard's system. I therefore wish very much you would follow the same, and lay aside the useless task, of teaching the Deaf and Dumb to articulate sounds, or I cannot expect to see your pupils forward enough to understand abstract ideas.⁽¹⁾ If I have not mistaken the contents of your Report, it appears that ——— and ——— of ——— and ——— have not been very kind to you; you ought, nevertheless, not to be sorry for it, for whosoever declines to communicate his secrets, gives a proof of their sterility.

Adieu, the task which you have embraced is a very good one; may the Lord bless you, and keep you, make his love to shine upon you, and

be gracious to you, lift up his countenance upon you, and give you courage and light, and reward you above, for the good you are doing to my poor companions in misfortune.

Your humble servant,

LAURENT CLERC.

*Clerc's Letter to Sicard.**

The following is a copy of the first letter, received by the late Abbé Sicard, then Chief Director of the Parisian School for the Deaf and Dumb, from the same Monsieur Laurent Clerc, Deaf and Dumb.

New York, Le 15 Août.

Mon cher et respectable Maitre—J'ai été sensible, autant qu' on peut l'être, à toutes les marques de tendresse, que vous m'avez données à mon départ ; et si je vous ai paru tranquille, c'étoit pour ne pas augmenter votre douleur, en vous laissant voir toute celle, que je ressentais, de quitter un père aussi bon et un ami aussi aimable que vous. Non, mon cher maitre, je ne vous oublierai jamais ; et en quelque endroit qu'il plaise à la Providence de diriger mes pas, je vous donnerai toujours, et autant qu'il sera possible, des preuves de mon attachement et de ma reconnaissance.

* Fourth Irish Deaf and Dumb Report, p. 84, 85.

Je suis arrivé à New York le 9 Août, et ai mis pied à terre à midi. Si vous pourrez vous donner la peine de calculer, vous verrez que notre passage de France en Amérique a été de 52 jours. Les vents, qui nous étoient constamment contraires, ne nous permettoient pas d'arriver plutôt. Dieu nous a visiblement protégé durant notre travers ; il a renvoyé loin de nous tous les perils de la mer, et nous n'avions rien à nous plaindre, que d'un extrême ennui. Chaque soir après souper, tous mes compagnons de voyage et moi priames Dieu, dans le cabinet de notre vaisseau, et nous esperons que nos prières ont été exaucées, quoique nous eussions prié par différentes routes. Je ne vous ai point oublié dans mes prières ; avant de me lever de genoux je demandais à Dieu, qu'il daignât vous conserver, non pour vous même, mais pour les pauvres Sourds-muets, qui ne sauroient se passer de vous.

New York est une ville fort commerçante ; ses maisons sont la plupart de briques et de bois, et ses rues assez larges ; comme vous avez vu Londres, vous pouvez avoir une idée de New York. La ville et les campagnes sont à peu près les mêmes. Il y a ici une église cathédrale de la religion Catholique, ainsi que deux chapelles. L'église est plus belle qu'aucune de celles que nous avons vues à Londres : j'y ai entendu la messe dimanche dernier, j'ai vu l'évêque prêcher le même jour ; j'avois envie de l'aborder et de lui

demander l'honneur de son amitié, mais je n'ai osé, craignant d'être indiscret. Une autre fois je serais plus hardi, et je ne manquerai pas de vous entretenir de nouveau là dessus. Vous voyez bien mon cher père que personne en Amérique ne me force de changer de religion, et que je puis y remplir mes devoirs, aussi bien qu'en France.

Je vais aller continuer ma route pour Hartford, lieu de ma destination ; et après quelque temps de repos, on propose de m'amener à Boston, de là à Philadelphia, de là à Washington, et autres pays. Ces petits voyages d'une ville à une autre sont nécessaires pour le succès de notre institution, qu'on va s'occuper immédiatement à organiser. A mon retour de ces tournées, et quand je serai plus à mon aise, je vous écrirai une lettre de plusieurs pages, et vous donnerai tous les détails, que je croirai devoir vous faire plaisir. Je ne puis toutefois m'empêcher de vous dire, que vous êtes connu aux Etats Unis d'Amérique aussi bien qu'en Europe. Les journaux de ce pays ci parlent de vous de temps en temps ; on vous estime, on vous révère de loin, on vous regarde comme le correcteur des ouvrages de la nature. Je vous enverrai un extrait de ce que j'ai lu, et de ce que je lirai, dans les papiers Américains à votre égard.

J'ai fait des progrès rapides dans la langue Anglaise ; surtout pendant que j'étais sur mer ; et s'il

faut croire les personnes avec lesquelles je converse, je ne ferai bientôt plus aucune faute contre la langue. Partout où je vais je converse en Anglais et si on m'admire, je renvoie cette admiration à mon cher maître, qui, en m'apprenant le Français, m'a facilité le moyen d'apprendre une autre langue. Les habitants d'Amerique sont *very* honnêtes, simples, prévenants et instruits. Les dames et demoiselles pourroient servir de modèles aux autres, elles sont fort pieuses, tendres, sensibles et vertueuses. Dans une seconde lettre je vous donnerai de plus amples détails. Il faut plus de temps pour porter un jugement décisif. Je vous dirai pourtant, que je suis bien accueilli partout et qu'on a pour moi les plus grands égards.

Adieu, mon cher maître, je vous souhaite une bonne fête, car ce sera la votre demain, et joins mes vœux à ceux que forment pour vous tous vos enfans, garçons et demoiselles ; et vous prie de me conserver toujours l'honneur de votre amitié et de votre bienveillance.

Votre très humble et très reconnaissant élève,

LAURENT CLERC.

P. S.—M. Gallaudet vous envoie ses profonds respects, et se propose de vous écrire d'ici à quelque mois ; surtout quand *The Institution* sera tout à fait organisée.

An Edinburgh Pupil's (Turner) Letter, as to his wish to receive the Lord's Supper.†*

Edinburgh, Chessels' Court, Feb. 1829.

Sir—I beg leave to inform you by letter, that I wish to observe the ordinance of the Supper, according as Christ has commanded in his word: I mean, by the bread and wine, at the ordinance of the Lord's Supper, the broken body and the shed blood of Christ. When Jesus sat with his disciples, at the last Supper, he said, when he took the bread, "Take, eat; this is my body, broken for you; do this in remembrance of me;" and when he took the cup, "This is my blood, shed for you; drink ye all of it." I think it is of the greatest importance to us, to remember his death and sufferings for ever. The bread and the wine are not the real body and blood of Christ; it is figurative language; they are to keep us in remembrance of his death. I believe there is one God, and besides him there is none else; and I believe Jesus Christ to be his only Son, who paid a ransom by his death for us. Man is by nature a sinner, and is not able to keep God's commands, but always disobeys them. He is an enemy to God. His heart is full of sin, and de-

* This was written some years after Turner's education was finished, and after he was appointed Assistant in the School.

† Fourth Irish Deaf and Dumb Report, p. 80—82.

filed by sin. Every man is a sinner in the presence of God, and can only be justified by faith in the death of our most blessed Saviour. Jesus had great love for sinners, and died to save them from going down to hell; that is a place of eternal misery, where the devil and his angels dwell. I love Jesus Christ much, for he died for me; but I cannot love him so much as I ought. What shall I do to love him more? If any one truly repent of his sins he shall be saved by Christ, through grace. Those who believe in the name of the only begotten Son of God, shall not be condemned, but be saved, or have eternal life; but those who believe not shall all perish; for Christ says to us from heaven, "Look unto me, and be ye saved, for I am God, and beside me there is no Saviour." We ought to look to him and wait for salvation. Jesus Christ, our most blessed Saviour, had a life of much sorrow and grief; he died a shameful death when he suffered for our sins. I feel much love to him, for he died to save us from hell and from the evil of sin. If Jesus had not come to the earth to die for us we would have perished; but by what he has done we may be saved. If he had not come, our destruction would have been sure by the fall of Adam. O great love he felt for us! God has promised, that them that come to him he will in no wise cast out; and Jesus Christ, the only Son of God, himself says, "Whatsoever

ye ask in prayer ye shall receive." We ought to pray for salvation, and admission into heaven, which we hope we shall obtain. If we do not, how dreadful! We deserve to be sent to everlasting punishment, which will come to no end. I think heaven is a place of glory, or eternal felicity, where there is no sin, no pain, no death and no sorrow; and where all the righteous people shall dwell with God and his holy angels. I want to be saved; for I would like to go up to heaven, that holy and glorious place, to dwell with God and the Lamb. May the Lord bless and comfort you through his mercy from time to time, for Christ's sake, is the sincere prayer of

Your most obedient servant,

JOSEPH TURNER.

Questions put to Joseph Turner; with his Answers.

What is the character of man by nature?

Man is a sinner by nature; his understanding is darkened, his will is corrupted, and his conscience is hardened; he is an enemy to God. Man's heart, as the Scripture has described, is deceitful and desperately wicked, above all things.

How do you expect to be delivered or saved from that condition?

I expect to be delivered from that condition, or from sin and evil, by Jesus Christ, the Saviour,

who suffered for sin, and to save from the wrath to come.

What do you think about the character of Christ ?

He is a holy, just, wise and infinite Being, equal with his Father, and he hates sin and loves holiness. We ought to follow his example. He sits on a glorious throne in heaven, to make a perfect intercession for his people, and to rule over us all. He is the just God, equal with his Father, which is in heaven.

If Christ had been only man, could he have saved men ? No, he could not.

What is the work of the Spirit ?

It is to convince the world of judgment, of sin, and of righteousness.

Judgment—All mankind must be judged by Christ Jesus, at the last day, who will appear in flaming fire, with ten thousands of his angels, and he will judge the quick and the dead.

Sin—Is the transgression of God's law. All mankind are under sin by nature, and are born in sin. If we die in sin, we cannot enter into the kingdom of heaven to inherit it ; but if we die in righteousness we can get to heaven, that holy place.

To die in righteousness—Them that *live in righteousness* to the time of death, or that live in the fear and love of God all their days, die in righteousness. Righteousness is holiness, uprightness.

What is the sacrifice of Christ ?

It is an offering to God, an atonement which Jesus died to make for his people.

Is the atonement or death of Christ able to save us ?

Yes ; his blood cleanseth from all sin.

What do you mean by being born again ?

I mean by it regeneration. It is to have the hard heart softened, the dark mind enlightened, the love of sin destroyed ; to be made to love God, with a perfect heart, and to be reconciled to him.

Will any body get to heaven without that change ?

No. Jesus said to Nicodemus, that “ Except a man be born again, he cannot enter into the kingdom of heaven.”

What do you mean by the ordinance of the Lord’s Supper ?

It is an ordinance in which we receive bread and wine, in remembrance of the Lord’s death, and his blood is showed forth. They that receive them both in remembrance of him are partakers of his body.

Is the bread the real body of Christ ?

No ; it is a figurative thing. Jesus took bread, and when he gave it to his disciples, he said, “ Take, eat ; this is my body, which is given for you ; do this in *remembrance* of me.”

Who have a right to partake of it ?

All *true believers*.

What do you mean by *believers*?

They are those who *put trust* in Christ.

Who is Christ?

Christ is the Son of God, who was sent by him to the world, to die for sins of men.

What is your reason for attending to the ordinance of the Lord's Supper?

Because Christ commands us to attend to it, in remembrance of him.

Do you mean that it is to show your love to Christ?

Oh, yes.

Does the love of Christ lay us under obligation to obey his commandments?

Yes.

Can any thing you do *yourself* save you?

No; none but Christ only.

*The Edinburgh Deaf and Dumb Assistant Teacher's (Turner) Letter to an Irish Pupil.**

Edinburgh, 1st August 1822.

Dear William—Yours of the 22d October, 1821, came to Mr. Kinniburgh this day. I am very happy you are making improvements in knowledge, and hope you are attentive to every kind of instruction that Mr. Humphreys gives you, and I hope he is kind to his unfortunate pupils; I know him quite well; he was here taught

* Sixth Irish Deaf and Dumb Report, p. 79, 98

the system of teaching the Deaf and Dumb. I know he will be very kind to you all and will teach you well. You should be thankful to him for the education you have received from him, and to God also, for giving him ability and willingness to educate you. Study to make improvement in your education. Be not forgetful of your prayers to God ; seek from him a blessing on your education, and particularly beg him that he may enrich you with the knowledge of God and Christ, which will make you wise unto salvation through faith, which is in Christ our Redeemer, who came not to destroy the world, but to save us. He who asketh of him, receiveth ; he who seeketh him, findeth ; he who knocketh, to him it shall be opened. Are you fond of religious instruction ? If you are not you will find yourself the most unhappy and miserable creature in the world, and after death you will not get to heaven, for no man can get to heaven without holiness, without knowing God. I hope you will attend to the religious instructions, for they are very pleasant to the souls of men who love God. I hope you will never go to, nor get out of bed, without your prayer to God, who is the author of all good. He can hear and know the prayers of his people, and answer them. You ask how many pupils we have here ? There are about sixty, and they are making good progress. Our King intends being in Edinburgh, in about

two weeks, and we will be very happy to see him. I understand he will make two weeks stay here. He is going to sleep in the palace of the Duke of Buccleugh, at Dalkeith, six miles of Edinburgh. I could like very much to go to Ireland, and see you all, but I am afraid I will not be able to go for a few years. I hope you and all your school-fellows find themselves comfortable and happy in the Institution. I hope you all attend to religious instructions on Sabbath-days, without going to church. There are none of our pupils going to church, but they all employ themselves in learning religious in school. I have nothing of more importance to say, at present, but am in hopes of hearing from you soon. That the Lord may bless you and all the other pupils, is the sincere prayer of your friend,

J. TURNER.

P. S.—You must give my best respects to Mr. and Mrs. Humphreys.

*An Edinburgh Pupil's (Atkinson) Letter to Mr. Humphreys.**

Deaf and Dumb Institution, Edinburgh, 14th April, 1820.

My dear Sir—Last night, I heard there was a great riot in Greenock, by the radicals, and nine of them were killed in battle, and fifteen were

* Fourth Irish Deaf and Dumb Report, p. 83.

made captives by the hussars, and taken to jail, and will be tried for rebellion against the government. They are poor deluded men ; they should have been obedient to the government, and kept the laws of Great Britain ; but I hear they are not, and they neither fear God, nor regard government. They will, perhaps, be put to death, for I feel much concern for them. I wish there were no radicals in this nation, for I regret greatly to hear about them. I am angry at Hunt, for infecting them with his bad principles, and he is called, *the head of the radicals, or a ringleader and evil orator* ; he is not sentenced yet, but I hear he must keep peace for six months. When my time is out at school, I will go to London to see Hunt, the evil haranguer, and after that I will write about him from London, the great metropolis of Great Britain ; I think I am not in earnest. I saw his miniature at Prince's-street ; he is of a fair complexion, but he seemed to be a wicked man. Hunt has a deaf son ; I think that when he will grow up to be a man he will be like his father, but I suppose some of his friends will exhort him to be a good man, and not to be rebel to the government, and I hope he will do so. He will be ashamed his father is a radical, and will be angry at him.

The radicals are rebellious subjects to the government, for this reason, that they want to have no tax, no law, no government, no religion, and

no ministers ; and they want to be of the same rank and wealth in Britain ; and they say, that great equality of rank and wealth is best, and great inequality is worst ; and they want to get the land divided, and give ten acres to every person. They do not like to pay tax. I think it is necessary to pay tax for the support of the King's salary, soldiers, sailors, and all them that are servants to the king. They are very foolish not to pay tax for their support.

I inform you with pleasure, that I never heard of the radicals in Ireland. I suppose they are loyal and dutiful subjects. I think you will boast of the Irish people, but I think some of them are secret radicals.

I am yours sincerely,

ALEXANDER ATKINSON.

*Letter from Levi S. Backus, a pupil in the American Asylum, at Hartford, Connecticut ; to Thomas Collins, first pupil in the Irish School.**

Hartford, Connecticut, U. S. April 25th, 1820.

Sir†—I am very much pleased with writing this letter to you. My kind and affectionate teacher,

* Fifth Irish Deaf and Dumb Report, p. 72, 73.

† This letter was written, in consequence of a request made by the Irish Deaf and Dumb School, to all those, with which it was in communication, that a correspondence might be established between their pupils. It would be well to continue this plan.

T. H. Gallaudet told me, that he has received a letter from Dr. Charles Orpen, lately ; he read it with a great deal of pleasure. I have been in the American Asylum three years. I am almost seventeen years old. I was born Deaf and Dumb. Have you heard that there is an Asylum in Hartford, (Connecticut) and teachers, who teach the Deaf and Dumb ; he has nine pupils. I am with him. He teaches his pupils about the Bible ; and many new words of the dictionary and grammar, and some things. There are sixty-six Deaf and Dumb in the American Asylum. The number of the instructors are five. Mr. Samuel Whitelsey is a Superintendant of the Asylum. How long have you been in the Irish Asylum ? When did the Irish Asylum build ? How many Deaf and Dumb are there in your Asylum ? I wish to know from you where do you live ? Are your parents living ? Mr. Laurent Clerc, a French teacher of the Deaf and Dumb, came from France to the United States ; he lives in Hartford ; he teaches his thirteen pupils ; he has been in the United States four years and four months ; he will go to New York this week ; he will embark from the United States to France soon ; he will spend in Paris, in France, in one year ; he will return to the United States. There are two congregational churches, and one episcopal church, and one baptist church, in Hartford. Hartford is a pleasant town ; it contains about seven thou-

sand inhabitants. The river is adjacent from Hartford; it is called Connecticut river. The Hartford Asylum has been built last summer; it is not yet done; it is not certain that it will be finished next autum. The Deaf and Dumb will live in the new large Asylum. There are about three thousand Deaf and Dumb in the United States. The Deaf and Dumb teachers often explain to the sixty-six pupils every Saturday morning, each other about the Holy Bible. To-morrow morning will be the vacation; vacation will spend four weeks; some of the pupils will go home; they will return to Hartford. I wish you would continue a mutual correspondence for every month to me, and I will also so. Will you write to me often? How long shall you stay in the Irish Asylum? What is the name of your teacher? How many instructors are there in your school? Please to tell me how old are you? What does your teacher instruct you? The pupils in the Asylum have five instructors, whose names are the Rev. Mr. T. H. Gallaudet, and Monsieur Laurent Clerc, and the Rev. W. C. Woodbridge, and Mr. Isaac Orr, and Mr. Lewis Weld. I hope you will answer to me very soon; I shall be very glad to receive a letter from you.

I remain,

Your most sincere, humble, obedient servant,

LEVI S. BACKUS.

*Thomas Collins's Answer.**

My dear Levi S. Backus—I was very much astonished to get a letter from you, and was very happy to read it. I had not heard that there was an Asylum in Hartford. I have been in the Irish Asylum ; the house was built long ago, and the Committee gave money for it for the Deaf and Dumb. My parents are both dead. A new school-house will be built in spring. There will be many Deaf and Dumb pupils, when the school is done. I have a great deal of pleasure in corresponding for every month to you. I will write to you very often. I do not know that I will stay in this school for ever. I am sixteen years of age. Mr. Joseph Humphreys teaches me to read a book. I am an orphan boy. Dr. Charles Orpen took me with him from the House of Industry, when I was a little boy ; he is the founder of the Deaf and Dumb Institution. Who is the founder of the Deaf and Dumb Asylum in Hartford ? How do you employ your time ? The Deaf and Dumb work in the garden and fields, reading and writing, &c. &c. I always superintend the big boys and lads, to work to do good. There are three large gardens at the Irish Asylum ; there are a great deal of fruits in them. I teach the ignorant boys. Do you pray to God

* Sixth Irish Deaf and Dumb Report, p. 84, 85.

on every night and every morning? How are all your companions? Is your master well? Are you an orphan? How many brothers and sisters have you? Have you large meadows, trees, large garden, and are you very pleasant and comfortable? Are the vegetables growing very well? Is America invariably hot weather? Are you very lazy with hot weather? Do the Indians in America cut their faces with knives? Have they a pain in their faces? Do they run very fast? Do they care about cutting their faces and hands with a knife? Have you a face which is yellow by the sun in your place? We have eighteen and a half acres of ground here. We have very fine strong house, and we will soon have a large new school for us, and we will be very comfortable. How many men are in the Committee in your place? There are twenty-five men in the Committee here. Dr. C. Orpen thought himself that he will get a great many Deaf and Dumb to send them to school. Which of your Committee thought to bring the Deaf and Dumb to school in America? Joseph Humphreys is a Quaker, and the teacher of the Deaf and Dumb at Claremont, in Ireland. He teaches me about God and Jesus Christ, and to love every one. He is very much clever. Are your masters Quakers or Gentlemen?

I am yours,

THOMAS COLLINS.

*Letter by a young American Lady.**

Hartford, Connecticut, U. S. March 27th, 1823.

My dear Friend—I take the liberty of writing a letter to you, with great pleasure, in hopes that it will be acceptable to you, and you will soon answer it. I hope I shall have the pleasure of receiving your letter, which will give me much interest-to read. I have been in the Asylum five years and a few months. I am very happy to have come here, and to have succeeded in making the Deaf and Dumb familiar with me. I have some correct ideas, both of the wonderful creation of God, and the merciful atonement of his Son, who has been sent to come on the earth ; for Christ has been moved with pity, to see the wicked people whom he has taught about religion. How benevolent he has been, to give himself up to be crucified on the cross, by the enmity of the Jews, in order to pardon them and our sins.

Before I came to the Asylum, I had no correct idea of God and Christ ; again, I was not able to understand and read any book, and to talk with my friends by writing, but made a few signs ; and I was taught by nobody on the useful subjects.

* Eighth Irish Deaf and Dumb Report, p. 82. Extract from Seventh Report of the American Asylum, at Hartford, Connecticut, U. S.

I am now very happy to have come to the Asylum, and to have a good opportunity of being favoured with instructors, who are qualified and capable of teaching me by signs, on the various subjects of religion, and other things. Indeed I understand them distinctly, and I can read some of the Bible and other books. I feel very grateful to God, for having given me many good blessings, and the privileges which I have enjoyed, during my past life, and for providing a school for me. My time has been much occupied with my studies, every evenigg, with much interest; and I have been particularly delighted to attend to geography, and to the wonders of the world.

There are sixty-eight Deaf and Dumb pupils in the Asylum. We are assembled together in the chapel, and one of the instructors explains to us a few verses in the chapter of the Bible; again, he makes a short prayer by signs, morning and evening; he also preaches to us his good sermon on the Sabbath. We are happy, and diligent to attend his preaching on religion with attention. The Asylum is in all respects a delightful situation, on Lord's Hill, surrounded by a beautiful prospect of the country, which I view with admiration in the summer. I am sorry, I cannot give you an idea of it; but I give you a picture, which is called "A view of the Asylum at Hartford, (Conn.)" as a remembrance of my friendship for you; will you be so kind to accept

of it. My dear friend, adieu! I hope you are a good scholar, and God will bless you with much happiness. Give my best regards to all your companions, and believe me yours, with affection and esteem.

NOTES AND ILLUSTRATIONS TO CHAPTER XI.

(1) *Importance of teaching the Deaf and Dumb to speak*

Scarcely any of the pupils of the Abbé Sicard are taught to speak, and it may have been observed, by any one, who has visited his Institution, that the pupils educated there, have generally a prejudice against learning articulation. But there is no necessary connexion, between the being taught to articulate words, and the being educated in language, on an imperfect or erroneous plan. Articulation is merely a branch of education, superadded, and does not interfere, in the least, with the adoption of whatever may be the most perfect mode of education in language and abstract ideas. Any person, who some years ago visited the Institution in Dublin, must have seen the important use, which the pupils formerly made of their acquired faculty of articulation, and the pleasure they felt in the exercise of this new power; and yet five minutes a-day, devoted to this branch of instruction, on the most improved plan, will be more than sufficient to give them this power. Monsieur Bebian, one of the Parisian masters, in his "*Essai sur les Sourds-muets et sur le langage naturel, &c. &c.* 1817," says page 17, "Speech, then, cannot serve as the basis of the education of the Deaf and Dumb, but it can and it ought to be its finishing. Circumstances present themselves every moment in the intercourse of life, where it may be of advantage to them, to be able to express their thoughts in the same manner as other men. The Abbé de L'Epée says, that the only way of restoring them entirely to society, is to

teach them to understand the eyes and to express themselves *vivâ voce*. Some one was delighted, at a public examination of the Abbé Sicard's pupils, on hearing a Deaf and Dumb pupil speak. 'Messieurs,' said this celebrated teacher, 'Si je pouvais payer des manœuvres pour cette besogne, il ne sortirait pas de la maison un seul élève, qui ne sut parler.' "

CHAPTER XII.

PROBABLE NUMBERS OF THE DEAF AND DUMB ; AND THEIR PROPORTION TO THE GENERAL POPULATION IN DIFFERENT COUNTRIES, AND TO THE TOTAL NUMBER OF CHILDREN IN THE VARIOUS FAMILIES IN WHICH THEY OCCUR.

THERE is another circumstance, which makes the Deaf and Dumb of more melancholy importance ; I mean that the number frequently met in each family, where there are any so afflicted, is often considerable in proportion to the total number of children.

Thus my investigations in Ireland, prior to the Institution's foundation, had procured me information with respect to several families, in which there were two, three, or four, so afflicted. One family was heard of in which there were five children, all Deaf and Dumb ; in another there were seven ; in another, five out of ten ; in another, (that of a poor militia officer, on half-pay,) nine, born in succession, all Deaf and Dumb, who, however, all died before they grew up.

Similar instances may be produced as to all countries. “ While making inquiries some years since at Geneva on this subject, from the widow

of the late Dr. Odier, I was informed of one family, that of a poor mountaineer, on La Grande Salève mountain, whose wife had just died, after having borne him nine children, all Deaf and Dumb, who were then actually living.”*

The same fact is mentioned as to America. Miss Abigail Dillingham being asked, “Have you any Deaf and Dumb relations?” answered, “I have sixteen Deaf and Dumb relations, who are descended from the same great grandmother.”†

Another American publication mentions, “Luther Phillips has three daughters Deaf and Dumb; William Fullerton has seven Deaf and Dumb children; David Cotes has three such children.”‡

The following curious information is extracted from another American publication:—

“It is now about six years since the Asylum has been opened for the reception of pupils. During this period, one hundred and ten persons have enjoyed its advantages, concerning whom

* Quarterly Journal of Foreign Medicine and Surgery, and of the Sciences connected with them, 8vo, London. Vol. I. No, iii. May, 1819, Article vii. A Comparative View of the Foreign and British Schools for the Deaf and Dumb: by Dr. Charles Orpen. p. 321.

† Fourth Report of the American Asylum, at Hartford, Connecticut. 1820, p. 13, 14.

‡ Fifth Report of the New York Institution, p. 12.

the following facts may not be without interest, to those who are fond of noticing the various phenomena, which develop the physical, intellectual or moral character of our species.

“There have been 64 male and 46 female pupils; 54 were born Deaf and 36 lost their hearing, in infancy or childhood by disease; while of 20 it is unknown or uncertain, in what way this misfortune befel them; so that probably three-fifths of the whole number owe their deafness to some natural defect in the organs of hearing; and two-fifths to the diseased state of these organs since their birth.

“These 110 pupils have come from 95 families; 28 of which have contained more than one Deaf and Dumb child; in one family the father is Deaf and Dumb, and also 4 of the children; in another the father and 2 children are Deaf and Dumb. These are the only instances, in which either of the parents of the pupils has laboured under this defect; while in many other cases, which have come to our knowledge, one or both of the parents have been Deaf and Dumb, and their children have heard perfectly well; so that it does not as yet appear, that the malady is an hereditary one; it seems rather to pervade certain families and their collateral branches; thus two of the pupils, sisters, have had 14 kinsfolks Deaf and Dumb, the whole 16 being descended from the same great grandmother, while what renders this

fact the more singular, is, that their common ancestress, all her children and grand-children, possessed the faculties of hearing and speech. One of the 28 families above alluded to contains 4 Deaf and Dumb children; another 5; and another has had in it 7, all of whom were born Deaf. From this last family, one sister and two brothers have been members of the Asylum; and from another 3 sisters, the only children of their parents. There have been also among the pupils, four pairs of sisters, three pairs of brothers, and four pairs consisting each of a brother and sister. The ages of the pupils, at the time of their admission, were as follows; 46 under 15 years of age; 26 between 15 and 20; 20 between 20 and 25; 10 between 25 and 30; and 8 upwards of 30. The number of pupils of advanced age has proved no small embarrassment to their instruction; and the difficulty of teaching them to read and write language was so great, while in many instances it was found impracticable, that the Directors deemed it advisable to adopt the general regulation, not to admit any pupils over 30 years of age.

“These facts are worthy of record, as perhaps not being without some future use, although they are at present too limited in their extent, to furnish sufficient data, from which to establish any general principles with regard to many particu-

lars, attending this interesting subject, in the history of our common species.”*

As to Scotland, it is said in one Edinburgh Report; “It sometimes happens, that there are two, three, four and even six in one family, Deaf and Dumb:”† and in a Glasgow Report, it is stated, “Whilst 17, from this city and the adjacent districts, are in the Edinburgh School; and whilst 22 are at present under the care of our teacher, we have received applications on behalf of above 60 others; we have heard of more. Amongst these, some families have two, others three; one has four, and one, actually seven children, in this melancholy situation, of Deaf and Dumb.”‡

In the Edinburgh Report, dated 1823, out of 49 pupils, one is from a family with three in it;

* Seventh Report of the American Asylum at Hartford, p. 3, 4.

† Short Account of the Institution, for the education of Deaf and Dumb children of the poor; established on the 25th June, 1810, under the care and tuition of Mr. Robert Kinniburgh, Chessels-court, Canongate. Edinburgh: printed by A. and I. Jackson. 1814. 12mo. p. 15—see p. 6.

‡ Account of a Meeting, held in the Andersonian Institution Room, on Thursday, 14th January, 1819, for the purpose of forming a Society, for the education of the Deaf and Dumb, to which is annexed, a list of the office-bearers, with the Rules of the Society. Glasgow: Printed by James Hedderwick, 26, Bell-street. 1819. 8vo. p. 16.—see p. 7, 8.

eleven from families with two. In the Italian pamphlet, called, “*Le Consolazioni della Religione al letto di morte de Sordo-muto istruito,*” &c. p. 3; there is mention of a family, with three sons Deaf and Dumb.

As to England, the same facts are abundantly proved. One of the Birmingham Reports mentions a family of eight children, father a butcher, two of whom were Deaf and Dumb.* Another Report mentions three out of eight, father an ironmonger.† Another, three out of ten, father a farmer.‡ Another five out of twelve, father a small farmer.§

The same facts appear from the Reports of the London Deaf and Dumb Asylum.

* Account of the General Institution, established in Birmingham, for the instruction of Deaf and Dumb children; including Rules of the Society, and a list of the Masters, Officers, and Subscribers, (with the Report of the Committee, given in and read at the Annual General Meeting of the Institution, January 28, 1814,) and the proceedings at a General Meeting of the Society, held on Friday, January 28, 1814, at the Blue Coat Charity School. Birmingham. Printed by J. Ferrall. 1814. 12mo. p. 45. See list of children receiving instruction, March, 1814, p. 43, 44.

† Do. Sixth Report, given in at the General Meeting, Oct. 14, 1818. 12mo. p. 48.—See list of pupils receiving instruction, 1818, p. 48.

‡ Do. Ninth Report. § Do. Tenth; Oct. 17, 1821. 12mo. p. 59.—See list of pupils receiving instruction, p. 48—50.

No. of children.	No. Deaf & Dumb	OBSERVATIONS.	No. of children.	No. Deaf & Dumb	OBSERVATIONS.
5	2	_____ *	3	3	_____
6	3	_____	5	2	Father a furrier.
2	2	Both of dull capacity.	5	2	_____ baker.
3	3	_____	3	2	_____ journ. wheelwright.
8	3	Parents paupers.	6	3	_____ small farmer.
6	2	Father poor.	9	1	Mother a widow; another child a cripple.
2	2	Deserted by mother; father a mariner.	1	1	Deserted by both her parents
6	3	Father a small butcher.	7	2	Father a wheelwright.
8	2	_____ day labourer.	2	2	Parents paupers.
5	3	_____ labourer.	4	3	Mother a widow.
4	2	Mother a poor widow,	5	3	Father a letter-carrier.
8	5	Parents poor working people.	5	2	_____ labourer.
7	2	Father a music engraver.†	7	3	_____ cloth weaver.
8	3	_____ small farmer.	10	5	_____ smith.‡
6	2	_____ butcher.	5	2	_____ labouring gardener.
5	2	_____ plasterer.	4	3	_____ shoe-maker.
9	4	_____ journ. cloth-weaver.	5	1	One of the others born without one hand.
6	4	Mother a widow.	7	2	One is Deaf, from accident, and not Dumb. One of the others is a cripple: father a blacksmith.
6	5	Father a cobbler.			
5	2	Another blind; mother a widow.			
6	2	Father a labourer.			
7	2	_____ journ. shoe-maker.	11	4	Father is insane.
3	2	_____ militia-man.	1	1	An orphan.
6	3	_____ watch-maker.	5	2	Father a labourer.
10	5	_____ labourer.	8	5	Mother a widow.
6	2	Do.	4	4	Father a labourer.
3	2	Do.	4	2	_____
10	2	_____ publican in low circumstances.	6	3	_____ poor weaver.
4	2	_____ labourer.	1	1	Deserted by his father.
9	2	_____ journeyman butcher	3	1	Mother, and two other children, deserted by father.
5	1	_____ very poor; has lost use of one arm.	6	2	One of these is Dumb, and an idiot, but not Deaf; mother a laundress, a widow
6	3	_____ a labourer.			

* Plan of the Asylum for the support and education of the Deaf and Dumb children of the poor, including purposes of the Institution, Rules of the Society, and lists of the Officers and Governors. Situated in Kent Road, Surrey. Instituted 1792. London. 12mo. p. 126. Printed by Townsend, Powell & Co. Crane-court, Fleet-street. 1809. See list of pupils, on p. 122—125—total pupils, 66.

† London: 1815. p. xvii—xxxi. Total pupils, 90, not included in 1817. Same title as in 1817.

‡ List of the Governors and Officers of the Asylum for the support and education of Deaf and Dumb children of the poor, with the Rules of the Society, and an Introductory Statement of the purposes of the Institution. Bermond.

No. of children.	No. Deaf & Dumb	OBSERVATIONS.	No. of children.	No. Deaf & Dumb	OBSERVATIONS.
8	3	—	2	1	The other an idiot ; mother
8	4	—			an officer's widow.
10	3	—	3	2	Father a carpenter.
1	1	Deserted by his parent.	8	4	— poor.
5	2	—	7	2	— a journ. shoe-maker.
6	2	—	3	2	— labourer.
2	2	Father a small farmer.	1	1	Deserted by his father.
3	2	—	3	2	Mother a widow.
2	1	Both children deserted by	5	2	Do.
		their father.	10	3	Father a labourer.
4	2	Father a barber.	10	2	— carpenter.*
8	3	— dyer.	5	2	Mother a widow.
5	3	— labourer.	2	2	Father a labourer.
4	2	— barber.	3	2	Do.
7	3	— is insane.	3	2	— shoe-maker.
7	2	— a journ. paper-maker.	7	2	— servant.
4	2	— small farmer.	5	2	— spinner.
8	3	— saddler.	5	2	— gardener.
3	1	All orphans.	6	3	— miner.
5	2	Father a labourer.	6	2	— labourer.
7	2	Do.	3	2	Do.
1	1	Deserted by both parents.	2	2	Mother a widow, spinner.
5	2	Father a labouring gardener	8	3	Father a small farmer.
6	3	— cotton weaver.	6	2	— journeyman brazier
3	1	All deserted by their father;	2	2	— mariner.
		one a cripple.	6	2	— collier.
6	3	Father a labourer.	5	2	Mother a widow.
11	4	— insane.	6	3	Father a labourer.
5	2	— a labourer.	4	2	— journ. carpenter.
7	3	— journ. shoe-maker.	6	2	— labourer.
7	2	— wheelwright.	8	2	— music engraver.
4	2	— bricklayer & plasterer	8	5	Mother a widow.
5	2	— labourer.	6	3	Father a journ. shoemaker.
8	3	— saddler.	2	2	— carpenter.
5	2	Another a cripple ; father	6	3	— day-labourer.
		a carpenter.	4	3	Do.
7	3	One Deaf, from accident, not	6	2	— baker.
		Dumb, father a small cutler	3	2	— leather-parer.

sey. Printed at the Manufactory for the employment of the Deaf and Dumb; Fort Place; James Powell, Superintendent. October, 1817. 12mo. p. 216. See list of pupils in p. xvii—xxix. Total pupils, 184.

* An Historical Sketch of the Purposes, Progress and present state of the Asylum for the support and education of Indigent Deaf and Dumb children; with the Rules of the Society, and a list of the Governors and Officers. London: 8vo, 220, 1831. See p. xix—xxx.

On p. xii. of the book mentioned in the last note, is a statement of some of the affecting cases, which had applied to the Institution for relief; and the reader will perceive with astonishment, that in twenty families, containing 155 children, there are no less than 78 Deaf and Dumb, more than one half of the whole number.

No. of children.	No. Deaf & Dumb	OBSERVATIONS.	No. of children.	No. Deaf & Dumb	OBSERVATIONS.
11	5	Mother a widow.	7	4	Father a journ. watch-finisher.
10	5	Father a smith.	6	4	Mother a widow.
8	5	Mother a widow.	10	3	Father an engraver.
7	5	Father a labourer.	8	3	— Do.
6	5	— cobbler.	8	3	— small farmer.
12	4	— dyer.	7	3	— cloth-weaver.
10	4	— working jeweller.	6	3	— small farmer.
9	4	— journ. weaver.	3	3all	Mother a widow.
8	4	— schoolmaster.	3	3all	Both parents dead.
8	4	— labouring brick-layer.			
8	4	— labourer.	155	78	

I shall conclude this part of my proofs, as to the numbers that occasionally occur in particular families, by a general abstract of the results as to Ireland on these points, shown by the returns of answers to the circulars of queries, issued by the Irish Deaf and Dumb Institution.

These are in addition to the cases mentioned in page 502, of which I heard while making efforts to get the Institution established, but about which we did not receive, as we did as to the following, authenticated returns.

We have had upwards of 500 applicants, as to almost all of whom, from the Institution's foundation on the 18th of May, 1816, we have kept an accurate registry as to all the circumstances. The number of these correct returns up to the 18th of September, 1835, has been 489. These belonged to families in which there were 2020 children, of whom 563 were Deaf and Dumb. Of the above 489 applicants, 279 were boys, and 210 girls; 423 were born so, and 66 became Deaf after birth, from various diseases and accidents, such as falls, blows, kicks of animals, &c. colds, measles, fevers, worm-fevers, abscesses, palsy, &c. Ninety-seven were not wholly Deaf, though so much so as to be quite incapable of learning in the common way; and all those born Deaf, as well as almost every one of such as had lost their hearing in early childhood, as a consequence of Surdity, were totally Dumb. The following scale will show the number of cases of Deaf-mutes, in these different families of from 1 to 12 children:—

Total number of children in the family.	Number of these children, Deaf-Dumb.					
	1	2	3	4	5	
1	39					Number of families, in which these proportions occurred.
2	39	6				
3	70	8	1			
4	53	8	2			
5	61	14	8			
6	45	4	3			
7	30	7	7	1	1	
8	17	7	1			
9	5		1	1		
10	4	1				
11	1					
12	1					

In one case, Twins were born Deaf and Dumb. Several had minor defects of sight in one or both eyes. Four (3 in one family) could not see during sunlight; three had lost one eye, and five were blind of both; about a dozen had epileptic fits; very many were afflicted by Scrofula (King's evil); and about 12 or 13 have been since ascertained to be more or less idiotic in different degrees. To show the poverty of their families, the following classification is sufficient:—In 115 cases, the parents were labourers; in 79, small farmers;

in 32, servants; in 28, weavers; (in 13, unknown;) in 11, shoemakers, blacksmiths; in 10, tailors, soldiers; in 9, carpenters; in 8, petty grocers; (7 were foundlings;) in 5, washerwomen; in 4, beggars, clerks, fishermen, masons, pensioners, policemen, seamen, shopkeepers, tradesmen; in 3, bakers, carriers, house-painters, school-masters, tide-waiters, woollen-drapers; in 2, butchers, confectioners, gardeners, inn-keepers, hackney-coachmen, huxters, millers, publicans; in 1, bleacher, brass-founder, broker, brogue-maker, cap-maker, chandler, chimney-sweeper, constable, cooper, cork-cutter, corn-merchant, currier, cordwainer, dairyman, dancing-master, dyer, flax-dresser, game-keeper, harness-maker, mate, millwright, navy officer, oyster seller, pedlar, plasterer, postman, post-master, sawyer, spinner, surveyor. Of these, almost exactly one-half were residents in towns, and one-half in country places.

There are now (1st October 1835) 120 in the school, and 9 more elected, and about to enter; yet 34 are still on the list of candidates, applying unsuccessfully for admission; and scarcely a week passes, as the Institution becomes more generally known, in remote parts of Ireland, and as poor people become aware, that it is possible to get their children instructed, of which they had previously no idea, that we do not hear of others.

The total number also of the Deaf and Dumb in Ireland is much greater, than is commonly supposed. The following statistical calculations will enable us, in some measure at least, to approximate to the truth. In the "Fifth New York Deaf and Dumb Report," printed in 1823, p. 26, it is said—"By a late census of the state of Ohio it is ascertained, that there are 428 Deaf and Dumb persons in that Commonwealth." Now the whole population of that State appears by "The New American Atlas, Geographical and Historical," printed in 1823, to have been 581,434, viz: by the census of 1820. The proportion of the Deaf and Dumb therefore, to the general population, was more than 1 to 1361. By the "Seventh Report of the New York Deaf and Dumb Institution," published in 1825, there appear to have been then discovered in that State 645 Deaf-mutes. The population of that State, at the time of the census of 1820, was 1,372,812. The proportion therefore of the former to the latter is about 1 to 2128. The number of Deaf-mutes in the State of Pennsylvania was supposed about 600, its population was 1,049,458. The proportion therefore was as 1 to 1752.

Of these three calculations the average is 1 Deaf-mute to every 1747 of the general population. They are not however perfectly correct, as they contrast a Deaf and Dumb census of 1823 and 1825 with a general census of 1820; however

as many infant and other Deaf-mutes must have been overlooked, the proportion is still probably nearly correct.

“ If this proportion of one in 1747 be applied to Ireland, the number of Deaf and Dumb in our island, taking our population in round numbers as eight millions, must be much above 4000 ; this number however includes all ranks and ages. From the number fit for education, however, there must still be a considerable reduction, on account of idiocy, old age, bad health, &c. Yet though the school-rooms of Claremont Deaf and Dumb Institution are at present capable of containing one hundred and sixty or one hundred and eighty pupils, the public subscriptions only enable its Committee to support one hundred and twenty-nine. It is needless to enter here into any proof, that to extend one Institution, to meet the whole demand for admission and education, will be a cheaper plan than to multiply new and distinct schools ; for it is obvious, that each school must have rent, head master’s and mistress’s salaries, printing, advertising and various other incidental expenses ; whereas the addition of new pupils to Claremont establishment, where the whole apparatus is already in action, will be merely an addition of the cost of the diet and clothing of each such pupil ; with the salary of a few assistants. Surely parliament should take this subject into consideration,

and by a sufficient grant enable the Institution at Claremont, at once to extend itself, so as to meet the wants of the country.”*

In the city of New York, with a population of about 123,000, by the census of 1820, there were discovered in 1817, 66 Deaf-mutes, in seven out of ten of the wards, into which the city is divided. From the other three wards no returns had been made.† If they presented the same proportion, the whole city must have contained about 94; but as some must have been overlooked, and as some must have been too young to have their defects known; and as a Deaf and Dumb census of 1817, is contrasted with a general census of 1820, the number must be at least 100, or very probably 120. Supposing, however, that there were only 100, this would be 1 in every 1230. It is certain, from other censuses also, that usually more Deaf-mutes are born in cities than in the country.

In the “Address of the Directors of the New York Deaf and Dumb Institution,” (1821, p. 4,) it is stated—“It appears however, by an estimate, derived from such data as we possess, that

* Substantially extracted from an article, by Dr. Charles Orpen, in the *Christian Examiner*, for October, 1826. p. 313, 315.

† Summerfield's Sermon for the New York Deaf and Dumb Institution. 1822. Appendix, p. 28—30.

there is one Deaf and Dumb person in every 2000 of our population, (United States,) or thereabout; that in the city of New York the proportion is greater, there being one Deaf and Dumb person in every 1700, or nearly so." This calculation, however, is not so correct as the former, which was formed from later and more authentic information.

As to the state of Connecticut, the Rev. Thomas H. Gallaudet says—"This led to the melancholy discovery, that our own small state probably contains 100 of these unfortunates."*

An Italian pamphlet, speaking on this subject, says—

"Molto meno siete esatto nel punto *Statistica*, poichè portate il numero de' Sordo-muti a 100 per ogni milione d'abitanti, laddove i censi fatti in Irlanda ed in America, ci mostrano esservene uno per migliajo, che vuol dire mille ogni milione, o almeno 630 : quantità un poco differente da quella che voi supponete. Non bisogna calcolare, mio caro, solamente i Sordo-muti che sono ricettati negli stabilimenti loro destinati; essi non sono che una frazione piccolissima della totalità esistente; e se avessi potuto fermarmi un poco piu a Genova nell' ultima mia scorsa, potrei darvene una prova tratta dal fatto in una porzione

* Sermon at the opening of the Connecticut Asylum; by Rev. Thomas H. Gallaudet, p. 10.

del nostro stato. Per ora vi vuole pazienza, forse avrò il piacere di trattenermi con voi su di ciò un' altra volta."*

As to Prussia, the Abbe Ziegenbein, in his "Sketch, &c. of the art of instructing Deaf-mutes, and of the institutions for them, &c. &c." (in German,) shows, that in a population of 11,500,000, there had been actually discovered, 6876 Deaf-mutes, and that if those who had been concealed or overlooked, and the infants who were too young to have had their defect known, be taken into the calculation, there must be at the very least 8000, or 1 in about 1437.

As to France, it is stated, in Bebian's "Journal de l'instruction des Sourds-muets, &c. 1826," that there are about 15,000, (of whom only 500 receive any kind of education,) in a population of about 28,000,000, or 1 in every 1866.

In the same work, (No. ii. p. 117, 118,) he remarks that the Canton of Vaud, in Switzerland, containing 122 parishes, presents a remarkable phenomenon. In 67 parishes there is not a single Deaf-mute; in the other 55 there are 152, which is about 1 in every 100 of the population. In the district of Moudon, there are 43 Deaf-mutes among 6602 inhabitants; in Payerne only 25 in 6095; in Eaubonne 20 in 9638; and in

* Osservazioni all' opuscola, "Cenni Storici," &c. p. 20.

Vallée 12 in 3938. The physical causes of this difference are unknown. Out of 152 Deaf-mutes, 66 were found capable of instruction. Most of 70 others are also afflicted with Cretinism, a species of idiocy ; age and disease of various kinds unfit the rest for instruction. Almost all are the children of poor parents, who could not contribute to the expenses of education. This information is extrated from the Memoirs of the 19th century, 175th book.

It is unnecessary to enter into similar calculations, deduced from the parochial censuses of Scotland, from the diocesan returns of Sweden, or from other statistical resources in various countries. The result of all is nearly the same. The most authentic, condensed and yet full information on this point is that, which is contained in the Second and Third Circulars of the Paris Institution, recently published. It is, however, too voluminous for insertion here. It also gives a pretty correct estimate of the total number of the Deaf and Dumb in the world, and of the proportionate number in each country, for whom the Institutions for their reception provide education. Of the calculation in the Third Parisian circular, the following table, copied from pages 182, 183, presents the general result.

*Comparative Table, showing how many of the Deaf and Dumb, in
of Education, and what numbers*

Country	Population.	Number of the Deaf and Dumb.	
Portugal	3,815,800	2,407	
Spain	11,500,000	7,255	
France	32,000,000	20,189	
Italy.....	20,000,000	12,618	
Switzerland.....	2,000,000	3,976	
Grand Duchy of Baden	1,108,060	1,983	
Wurttemberg	1,550,215	1,250	
Bavaria	4,037,000	2,908	
Austria	26,444,000	16,684	
Prussia	12,726,823	8,223	
Saxony	1,400,000	883	
Grand Duchy of Saxe-Weimar.....	226,000	142	
Electorate of Hesse.....	550,000	400	
Duchy of Nassau	300,000	210	
Principality of Lippe-Schauenburgh	25,500	16	
Hanover	1,500,000	946	
Duchy of Brunswick	206,000	176	
Duchy of Oldenburgh	240,000	151	
Frankfort	75,000	47	
Hamburg	137,700	86	
Bremen.....	50,000	31	
Belgium	6,166,854	2,166	
Holland			
Denmark	1,800,000	1,200	
Sweden and Norway	3,800,000	2,397	
Russia in Europe	44,118,000	27,834	
Poland	3,700,000	2,334	
Great Britain {	England.....	12,000,000	7,570
	Scotland	2,100,000	1,324
	Ireland	6,000,000	3,500
Europe	214,000,000	139,212	
United States of America	12,000,000	6,000	
The whole World.....	850,000,000	546,151	

*each country throughout the world, are at present receiving the benefit
are still left without instruction.*

Proportion of the Deaf and Dumb to the Popu- lation.	Number of the Deaf and Dumb aged ten years.	Number of Institutions for the Deaf and Dumb.	Number of Pupils that they con- tain.	Number of Pupils that they receive annually.	Proportion of the Deaf- Dumb who receive edu- cation to those who are destitute of it.
1 : 1,585	82	1	20	4	1 : 20½
1,585	247	1	30	6	4 1 1-6
1,585	687	28	798	159	4 1-3
1,585	429	5	147	29	14 4-5
503	135	5	80	16	8 7-16
559	67	3	44	8	8 3-8
1,240	42	4	68	14	3
1,388	99	8	70	14	7 1-14
1,585	568	16	197	39	14 22-39
1,548	280	8	314	62	4 ½
1,585	30	4	71	14	2 1-7
1,585	4	1	3	3-5	6 2-5
1,375	13	1	4	4-5	16 1-4
1,428	7	1	48	9	All can be instructed
1,585	½	1	6	1	Ditto.
1,585	32	1	10	2	16
1,170	6	1	20	4	1 ½
1,585	5	1	10	2	2 ½
1,585	1 3-5	1	10	2	All can be instructed
1,585	3	1	26	5	Ditto.
1,585	1	1	30	6	Ditto.
2,847	74	5	249	50	1 ½
1,714	43	2	190	38	1 5 38
1,585	81	1	40	8	10 1-8
1,585	948	2	111	22	43 1-11
1,585	79	1	46	9	8 7-9
1,585	257	6	410	82	3 1-8
1,585	45	6	152	30	1 ½
1,714	119	2	86	17	7
1,537	4,740	118	3,290	658	7 1-5
2,000	204	7	411	82	2 ½
1,556	18,596	128	3,732	746	24 9-10

From all these calculations I am convinced, that to fix an average of one in every 1500 would not be too great, and this if applied to the whole population of the world, which is estimated at about 1,000,000,000, would show that the Deaf and Dumb, even of one single generation, would if collected together in one place form a considerable province, amounting as they must do to not less than 700,000 ; and if we include the multitudes of generations, that have passed through life in the world since its creation, we shall see, that the Deaf and Dumb would if all present at once form an immense nation.

CHAPTER XIII.

INTERESTING VIEWS AS TO THE ACTUAL BENEFITS CONFERRED BY CLAREMONT DEAF AND DUMB INSTITUTION, AND HINTS AS TO THE MEANS AND DUTY OF EXTENDING ITS USEFULNESS.

I know thus that the proportion of Deaf and Dumb in any country, taken as a whole, is but as one to about fifteen hundred of the entire population, and that therefore if considered only numerically, they have proportionably a less claim upon benevolence and Christian sympathy. But I confess, I think that man deserving of pity, as to his intellects, feelings, and Christianity, who does not see, the moment it is stated, that taken individually each Deaf and Dumb person has, upon the supporters of every benevolent and religious society in this country, an incomparably stronger claim for assistance, than any other individuals in the various classes of the community. It is impossible, spiritually, mentally and morally, (nay even physically,) that any one of these children should be brought up, "in the nurture and admonition of the Lord," unless placed where

alone⁽¹⁾ they can be taught that Lord's name and existence, his grace, mercy and love. Oh ! what a beautiful domestic scene does this Institution present, when these poor children, for whose souls no man cared a few years since, are collected together, remote from the contagiousness of others' vices, against which, without its bounds, they would have until educated no preservative, uninstructed in their responsibility to heaven, obedient only to their own passions, ⁽²⁾ perhaps subservient to another's lust, unknowing " God's judgment against those, who do such things." Here under their Christian teacher they may receive an education, whose constant equable tendency, both in its precepts and examples and instructions, shall be such as to resemble the power of the loadstone, which only fully imparts its virtues to the needle, if drawn uniformly over it in one direction.

Here too in consequence of the extent of the farm attached to the Institution, all that portion of the boys' time, which cannot be spent in the actual learning of the English language, is filled up by the labours of agriculture and of gardening, of shoemaking and of tailoring, &c. &c. while the girls' leisure is equally filled up by domestic occupations and various housewifery ; so that all as children of the poor are kept exactly in that line of life, from which they are taken and to which they must return ; and as children

of Adam, the curse of labour, as a consequence of man's sin, is made productive of a blessing, whether as respects their health, or the exclusion both of idleness, which is vice's foster-mother, and of that mere play, which in ordinary schools is the only recreation, to which the children will submit. How different is this from those schools in town for the upper classes, whose only relaxation is the unnatural weariness of walking two and two, along a dusty road in summer, linked arm in arm ; or whose sole gymnastics are marching round and round a room, to the monotonous sound of a dull dancing-master's kit ; whose studies are not pleasures, whose play is not recreation. How different is this from a poor school in a city, where there is no out-door occupation for the children, that does not at the same time expose them to evil communications and corrupt examples, and thus habituate them also to the view of sin. How different is this from those schools for the poor, where an injudicious kindness raises them in fare, lodging, occupation, wants and wishes, above their inevitable lot in life. Here the children of peasants live as peasants ; the future labourer labours the ground ; the destined servant serves in the household ; the young tradesman is prepared for a trade. Indolence is not necessary as a relaxation from study ; constant occupation of body, whenever the mind is not in active exertion, helps to ex-

clude evil thoughts. The children go from school to labour, as a natural habit; and return from their works to their studies, as no task. How different is this from a day-school, where the ill examples of the home, or of the lane, in which they live, and the temptations, that lie ever in their way to and from school, often more than counteract all the efforts of the master, and all the few hours' habits of the school.(3)

Let no one say, that this school has not made a rich return to the public, for the benefits it has already received from them. It has proved beyond a doubt, that every school, where the poor are to be boarded, should be placed in the country. It has proved, that the connection of a farm with a poor school will diminish its expenses, by having a market in the Institution for the produce of its grounds; it has proved, that where children must be separated for a time from their parents, for the reception of an instruction, which they could never receive at home, it may be done without injury by placing them under a parental discipline; it has proved, that where children are taken for a time unavoidably from the cottages of the poor, they may be returned not less happy or contented, by being dieted, lodged and worked at school, as if they were at home. Thus though the stream of charity, which has fertilized this valley, may have taken, in its current from the mountain springs which supplied it, some of the

earth of their banks, it has deposited it all again, like every great river, at each side of its embouchure into the ocean, and thus actually extended the domain of man's mercy and power, and the sources of his wealth, by a new formation of alluvial soil.

Let no one say, that this Institution is a heavy tax upon the public charity of the metropolis, and contributes nothing to its own support. A large proportion of its annual income is derived, not from subscriptions at all, but from pupils, the children of poor parents it is true, who yet are paid for by their benevolent landlords and friends, or by associations of benefactors in the various parts of the kingdom, from which they come ; and the permission, granted by the committee to the master, to take a few private pupils, diminishes the remuneration, which the poor establishment would have to provide for a person of such talents and acquirements, for the devotion of his life to this arduous office ; so that the rich parents of Deaf and Dumb children in effect pay a part of the income of the master of the poor school, without being taxed, on account of their own misfortunes, with the contribution of a single additional penny, for the relief of the poor in similar circumstances. Much also of its income is drawn from subscriptions, in the different parts of the country, whence its pupils are received, so that thus there may be an equality, that no one part may be burthened. It has already also

formed several Auxiliary Societies ; for example, a female one in Dublin, and also a Juvenile Auxiliary, which has itself nearly 170 smaller Auxiliaries in various parts of Ireland ; and thus are at present supported the chief expenses of about one hundred of the pupils in the school. It has also one severally in Cork, and in the county Antrim ; both of which choose pupils in their own districts, and pay all their expenses in the Institution ; thus in fact diminishing the expense of each pupil supported by Dublin charity, by increasing the number, into which the general expenses of masters, rent, taxes, salaries, advertising, &c. &c. are to be divided.

I rejoice to see these Auxiliary Societies springing up in the South and North, to aid this Institution. Let us hope, that these Auxiliaries and Associations of individuals, which have already been formed in various places, may rapidly extend and multiply and unite, so as to embrace the whole surface of the island. As the sun of charity ascends towards its zenith, we shall see these scattered and detached points enlarging and combining. It requires no prophetic wisdom to predict this ; for it is the certain effect of the “light that shineth brighter unto the perfect day.” Thus he that travels along a lofty Alp, which casts its morning shadow over all inferior hills, already sees heaven’s light upon its summit, ere yet the sun has drunk up the night dews, that

still sleep in all the valleys around him, and next sees the tops of every lesser mountain gradually arising, like so many little severed islands, starting out of a sea of mist, that rolls its light billowy aerial foam along their sides ; yet he is sure, that as the sun arises over the mountain he shall see their number gradually increase, while its warm breath melts into air the shadowy waves of vapour, that conceal them, till each seeming isle, enlarging and extending, and deepening its shore, meets and combines at last, showing as their common base the firm substance of the ever-during earth.(4)

Let not the rich say, that they derive no benefit from this school. It was not it is true like the poplar tree, which puts forth its uppermost branches first in spring and loses them last in autumn ; but rather like those humbler annual plants, whose vernal growth spreads out their lowermost leaves upon the lowly ground first, and only when summer is arrived protrude the topmost shoot from their bosom ; both sets of leaves live, and all die, however, together. This Institution, which commenced with a single child, from a beggar's asylum, now affords to the rich, for their afflicted children, education, at one half of the expense, which it used to cost to send them to foreign Deaf and Dumb Schools for instruction.(5)

This Institution is honest ; dependant as it was

at first only upon voluntary subscriptions, it did not feel justified in running any risks, by incurring debts at its commencement, in order to begin on an imposing scale ; it was content to remain a small and poor school for some years, until economy and the gradually increasing conviction of its utility among the public, should so augment its funds, as to enable it to extend itself and advance with security. It was content, only to effect a small good for years, rather than risk the loss of public confidence and endanger its ultimate failure.(6)

It was a novel attempt in this country, and the greater body of the public entertained much doubt of its success ; in fact they were like children, who on first going into the water can hardly be persuaded, that they are on solid ground, although standing upon it. These therefore discouraged the work and weakened the hands of its conductors. Others were of a contrary opinion, and advised the Committee to rush forward at once toward their ultimate object ; but with the characteristic caution of the only class of our countrymen, who are at all provident, they were as wise as those, whose business occupies them in the bogs of our country, who never throw their whole weight off one tuft of rushes upon another, until they have first tried well, with one foot in advance, whether it afford safe standing or not.

This Institution gives to all its subscribers privileges equal to their contribution, in fact I might almost say, it pays them half-yearly an interest for their money, by their being then allowed to vote for every vacancy of poor pupils ; thus they receive, in the pleasure of exercising humanity, a rich return for the use of their money.(7)

Let no one object to this Institution, because it does not effect all the good that is required ; it effects as much as it can ; the only limits to the benefits it diffuses, are the supplies afforded it. It now contains one hundred and twenty-one pupils. Let the public give it the means, and it will educate all that are in need. Let not the charity of its supporters ever be like those ebbing springs, which when once they begin to well forth water, (from the secret reservoirs that feed them overflowing the syphon which supplies them,) give promise of a perpetual stream, but soon cease again ; No, let it be like the dews and rain of heaven, which feed the springs, that ever run among the hills.

Let no one refuse to aid this Institution, on the score that he can do but little. To how wide an extent over the country can you calculate, will the blessings of your interference descend ? How little did the child suspect, that the petty rippling, undulating wave, which the stone thrown by his feeble arm has agitated into motion upon the lake's calm face, would enlarge in circling eddy

and augment, successively extending and extended, till communicated over the whole expanse. Can you venture to foretell, how far may spread and swell in circulating benefit, over the surface of the oblivious waters of forgetfulness, the influence of your exertion in favour of the forgotten Deaf?

This Institution has defects ; its Committee sees them, and would wish them remedied ; but the Lord forbid, that I should speak of them, except to those who have the power to remedy them, and whose will to do so is only retarded by the inadequate supply of funds, administered by public bounty. I have sometimes heard the Institution censured for these defects, or rather deficiencies I should call them ; for they are but casual, or only temporary accidents, or adjuncts ; but I confess, I pity any man, who while there is before his eyes, in the place where there had been a mere unreclaimed waste, a field, now rich, where the heavy corn-ears are all bending beneath their weight of harvest, and undulating before the breeze, like beauteous waves of gold, can forget all its history and man's labour, and allow his querulous voice to complain of a few scattered wild Rheas Poppy flowers, that casually deface the field's unity of tint ; their flame-coloured heads, it is true, attract attention ; but he should remember, that long ere the harvest is fully ripe, they will be all gathered out of it, to be burned.

No one could refuse his aid to this Institution, did he witness the effect, which the first news of their admission into it, has upon the candidates themselves. The following is a note, which I made at the time, with respect to my second interview with Thomas Collins, the boy often mentioned before, and will set this in a strong light. "I had seen him but once before, and at the first visit saw nothing in him but bashfulness and timidity, the result perhaps of his ignorance, why he was singled out from the rest of the boys of the Lancasterian School, which he attended, but at which he had not learned any thing whatever, to be brought before me, a perfect stranger and so much his superior in rank. The second time I saw him, he was brought into the room, where there were several gentlemen present ; he entered, pale and downcast, without a single symptom of animation in his countenance, or one ray of that bright intelligence, which he has evinced since he received some instruction. But when the master, who could comprehend his signs, gave him to understand, by gestural language, that he was to go away with me, to my house, where he should be taught to write, read and speak, and to be well clothed and comfortably lodged ; his eyes instantly glistened with delight, his cheek flushed, and his every gesture was gaiety and liveliness ; he raised his head, which had before been sinking on his breast, and stood

erect and tall, well formed, as if he then felt for the first time, that he was indeed a man, rational, and like his fellows, educatable ; and forgetting all idea of bashfulness or fear, seemed so highly delighted, so intelligent and animated, that no person, I am confident, who had not witnessed this transformation, at the moment of its occurrence, could have recognised, in his enlivened air and sparkling eye and glowing cheek of joy, and manly, independent attitudes and gestures, the little, timid, retreating, sheepish boy, that had just before been led into the room."

No one could refuse to aid this Institution, if they knew how deeply interested the pupils are, in the admission of others to the same privileges as themselves.

The following anecdote relates also to Thomas Collins, whom I partially taught, and who was the first pupil of Mr. Humphreys, at the Institution at Claremont :

" Having told him one day, that I intended to give some money towards extending the advantages of the School to more pupils, I asked him, whether he would give any thing to the same object. He went immediately to his little paint box and took out a purse, which had been given him by some friend, in which were four tenpenny pieces and one five-pence. These had been given him long before, by various friends, so that he had no reason to expect their replacement. He

held out the four tenpenny tokens in one hand, saying, 'Four tens—go—Deaf and Dumb.' The one fivepenny piece he held in the other hand, adding, 'Thomas—five,' meaning that he would keep it for himself. He thus gave away all but one-ninth of what he possessed, to help his fellows in misfortune. Indeed, even this fivepence, he could not persuade himself to spend on his own amusement; but came running to me one day, in the street, to ask permission to give it to a poor sick black man, that he saw lying at a door. Having afterwards accumulated some more money, he gave the whole to the Institution, so that his name now actually appears in one of the Reports, as a contributor."*

It is only necessary to visit⁽⁸⁾ the Institution, as I have sometimes happened to do, when a new pupil is introduced, to be interested in the admission of all who apply. To see how the elder pupils crowd around the new comer, and encourage him to dry up his tears, at first parting from his only known friends, and finding himself among strangers.⁽⁹⁾ How they show him all the rooms, and lead him through the walks and grounds and gardens of the Institution; how they begin to instruct him in the meaning of pic-

* Extract from one of Dr. Charles Orpen's speeches, in Carrick's Morning Post, of some years past.

tures ; how they correct his imperfect and indistinct signs ; how they show him the manual alphabet ; and gradually encourage him to exert his body in labour and his mind in study.

None could refuse to aid this Institution, did they but witness the scenes, which the subscribers see at the half-yearly elections of poor pupils, in the delight of those children who have been successful, and the anguish of others at their disappointment. All cannot be admitted, for although the school-room is large enough, the dormitories are not, and the annual funds are too limited. Oh ! if the public would but give the Institution funds, to fill at once its school-rooms, and to erect more dormitories, and sufficient annual subscriptions to support pupils, it would admit all, the moment they applied ; and this Institution's charity would no longer resemble the tide, which in visiting one shore must leave another uncovered ; but would, like the tideless sea of the Mediterranean, cover all alike and know no ebb.

Let no one talk to me of his having visited the School and being delighted with the children, and being deeply interested, and speak of *his feelings*, *his feelings*, while he proves them only by praising the benevolence of my exertions in the foundation of such a School, or the progress of its pupils, under my friend Mr. Humphreys. Such praise, either of myself, or of Mr. Humphreys, or of his young protégés, if unaccom-

panied by substantial proofs of sympathy, by aid and contributions, is but in my ear like the voice of a "sounding brass, or a tinkling cymbal;" Nay more, while I see the Institution at one time in danger of dissolution by ejectment for non-payment of rent, and from want of funds always struggling and in difficulties, it has as little harmony in my ears, as the martial music of a merry military band, that is passing along the street, has in the ears of a mother, who, sitting in a death-bed room, is watching over the expiring agonies, or convulsive struggles of an enfeebled, dying child; it jars with a discordant sound upon her ear: it is in harmony with no one feeling of the place, or time, or circumstance.

NOTES AND ILLUSTRATIONS TO CHAPTER XIII.

(1) *What the Deaf and Dumb can be taught at common Schools, and what they can never learn there, nor any where, except under systematic instruction.*

Though it is folly to think, that the Deaf and Dumb can ever be taught fully at common schools, according to Mr. Arrowsmith's fancy,* yet it would be of great importance for the public and their parents, to be well aware that they may derive many advantages from being sent regularly to any common school in their neighbourhood; for though they cannot be taught the perfect use of language, yet they may acquire habits of regularity, order and quietness, they may be taught to write a good hand, to count figures, to work with their needles, to know the meaning of pictures, to use the finger alphabet, and to know the meaning of a good many simple visible substantives, adjectives of colour, form, &c. and if proper books were published, they might be carried on a little farther. (See note on pages 403—405.)

The following extract from the Monthly Review, for 1821, will illustrate what I say, especially as to females. It relates

* The art of instructing the infant Deaf and Dumb; by John Paunceforth Arrowsmith; illustrated with copper-plates, drawn and engraved by the Author's brother, an artist, born Deaf and Dumb: to which is annexed, the method of educating mutes of a more mature age, which has been practised, with so much success, on the Continent, by the Abbé De l'Epée. 1 vol. 8vo.

to Chelsea and Belper Girls' Schools, and is quoted from the Society's Report mentioned in the note.

“ The British system also appears to be particularly useful to Deaf and Dumb children, of which there are instances in the Girls' School at Chelsea, and at Belper, near Derby.”*

“ Perhaps you may be interested in hearing, that amongst the children are two, quite Deaf and Dumb. They are extremely teachable and very quick at learning ; they have made great progress in writing and drawing. The elder one can write the name of almost any object pointed out to her ; for instance any part of her dress. If she does not know the name, she shakes her head ; when, if it is written down for her, she never forgets it. These two Deaf and Dumb children seem perfectly to understand the rules and order of the school, are themselves extremely orderly, and their great delight is to come to school early in the morning, and have all the lessons ready arranged, before Miss Cohen comes ; and they know so well what lessons will be read, that they never make mistakes. They are extremely fond of school, and never miss coming on the worst of days.”†

(2) *Contrast of the dangers of Deaf-Mute Females, when left untaught, with their correct feelings, principles and conduct after proper tuition.*

I should be afraid to mention the frightful stories, which have been at different times well authenticated to me, with respect to not a few Deaf and Dumb girls in all classes of life, who have been allowed to grow up to even ten or fifteen years, in their parents' cabins or rooms, in town or country, without education, or without any application for their admission to the Institution. In fact numbers have been so corrupted, either by the artful or villainous taking advantage

* Eighteenth Report of the British and Foreign School Society ; May 12, 1823. 8vo, p. 52, 53 ; and Ninth Report of the Ladies Committee of the British and Foreign School Society, p. 43.

† Do.

of their ignorance, or by the evil examples of their own immediate relatives, or by both these co-operating with their own unrestrained animal passions, that it would be absolutely unsafe to admit them into a public school ; and thus, by the public's apathy, and sometimes by their parents' neglect of their Deaf and Dumb children, irremediable evil of the greatest magnitude is produced. To tell all that I know on these subjects would be improper and unsafe ; but I can truly say, that the public can scarcely form an idea of the evils to which I allude, that will exceed the reality either in extent or number. My mentioning what I know would compromise the happiness of various families, and subject me perhaps to prosecution for defamation and libel, by speaking the truth. Let the public however believe me, that the evil of neglecting the education of Deaf and Dumb girls is productive of inconceivable villainy and vice, even before they have attained the age of womanhood. I conjure them to do so on my veracity, as the founder of this Institution, its constant Secretary and the correspondent of most others, a medical man and a Christian.

It is more gratifying, however, to contrast this with the other side of the picture. Let any one, who has read the few tales, that I have felt myself at liberty to relate in pages 135—143, now look at the following reverse, and listen to the answer given by "A young lady, about 28 years of age," (a pupil in America) to the question—

"What are the ornaments of the female character?"

"Modesty, humility and discretion, are the principal ornaments of the female youth ; without them all her other intellectual accomplishments are not much valuable. Modesty is the source of much happiness, peace and cheerfulness ; attention and knowledge of the world are necessary to promote the good improvement of her mind. She should be very mild, affable and amiable, in her manners. She should treat the people with politeness, kindness, sociality and cordial reception. It is her duty to do well the management of the house, without habits of heedlessness, and also to be affec-

tionate and kind to her husband. It is her duty to be greatly affectionate towards her children, and also to give much good advice to them. They should be well governed and educated by her.”*

Oh! if the poor girl, mentioned in pages 138—143, had been taught, she might have acted and written, as “A young lady, about 18 years of age, about six years a pupil,” in the “Seventh Report of the American Asylum at Hartford,” &c. p. 21, as follows :

On the duty of governing our passions.

“In youth it is the chief time to check every small bad passion, because (in order that) in old age we may be good. If we indulge such passions, we cannot be amiable or happy. One person, that has a bad habit of them, should cast them away as rags, and can try to cherish a good temper. Some persons perhaps think it easy to conquer their passion ; when they are angry, they try to conquer their passion at first, but it increases and causes unhappiness. On the contrary, others have an opinion of the difficulty to command any passions, and as he once is provoked or insulted, he appears sober and withdraws to possess self-command. So he takes a good opportunity to correct his passions himself. Among the bad passions, are selfishness and jealousy, the daggers of benevolence and peace. It is said that a furious passion sometimes causes a person to commit wickedly. Uneasiness is the real effect of springing bad passions in the heart, which are probably made by sickly luxuries, vanity or troubles to indulge one self’s feelings.”

(3) *One large well arranged and complete Institution is more useful than several small imperfect ones.*

The importance of having one large Institution, instead of a number of a small ones, at least for some time, is well stated in the following extract :

* Seventh Report of the American Asylum at Hartford, Connecticut, p. 14.

“ For some means of anticipating these blessings, the Deaf and Dumb owe much to the liberality of the generous individuals, in other cities, in our sister states, (United States,) whose benevolence is only equalled by the expanded view, which they take of the importance of concentrating, *at present*, the resources of the country, in *one establishment*, that by the extent of its means, the number of its pupils and the qualifications of its instructors, it may enjoy the opportunity of maturing a uniform system of education for the Deaf and Dumb, and of training up teachers for such remoter places, as may need similar establishments.”*

(4) *Positive duty of Government to provide funds for the first foundation of Deaf and Dumb Institutions, and to give Grand Juries a power to raise funds, within their respective jurisdictions to support their own Deaf-Mutes, while under education at Claremont.*

It is futile to expect, that the charity of individuals among the public will ever supply funds, adequate to the wants of the Deaf and Dumb. The London School has existed 40 years, and has met with greater success as to funds, than any other public charity in that richest country of the world; and yet it has not educated more than about 1100 at the very utmost, although probably at least 11,000 Deaf-mutes have passed through life in England during that time.

There are but two ways of meeting the wants of the Deaf and Dumb; one is by a government provision, especially of the *locale* and apparatus and teachers, requisite for their congregation in one spot and for their education, of which I shall speak by and by; the other is by an act of the legislature, empowering or ordering grand juries and parish vestries to present, for the support of their own Deaf and Dumb at the National Institution. As this subject is well stated in the

* Sermon at the opening of the Connecticut Asylum, by Rev. Thomas H. Gallaudet, p. 9, 10.

following letter, I prefer inserting it to using my own words. The Eleventh Irish Deaf and Dumb Report speaks thus :

“ The following important letter bears upon this subject. We trust that the measures suggested in it may, at some future time, be accomplished in every county.*

“ *Kiltanon, near Tulla, 2d June, 1827.*

“ Sir—I have the pleasure of acknowledging the receipt of your obliging letter, communicating to me the honor done me, by the Committee of the Deaf and Dumb Institution, by appointing me one of the Vice-Patrons, for which I beg to return my best thanks.

“ It is a very lamentable circumstance, that there should be so many poor children throughout Ireland, afflicted with this deplorable calamity ; and that means should not exist, for conferring upon them the benefits of an Institution, whereby their intellectual faculties are made available for their subsistence in this world and their eternal happiness in the next.

“ The Grand Juries of the different counties throughout Ireland, make annual presentments for the support of lunatics ; and in most counties, at least throughout Munster, sums are presented for the maintenance of Houses of Industry, wherein necessitous objects are clothed and fed. It appears to me, that if a proposition was submitted to the Grand Jury of each county, stating that upon payment of a certain fixed sum annually for each pupil, the Institution at Claremont would afford instruction, food, lodging and clothing, to the Deaf and Dumb children of the poor, the Grand Juries would authorize the Committees, who manage their respective Houses of Industry, to apply a certain portion of their funds to the maintenance of such objects.

“ This proposition would come with the greater weight, and with I think strict propriety, through the Secretary of the Lord Lieutenant ; and perhaps by subsequent negocia-

* Eleventh Irish Deaf and Dumb Report. p. 26—26.

tion, when the benefits of the Institution became thus more widely diffused, Government would countenance an application to Parliament, for a grant of the sum necessary for the purchase of Claremont.

“I am one of those, who do not approve of *annual* grants of public money for charitable purposes ; but holding the Institution in question to be one, which (like Lunatic Asylums) provides for one of the greatest infirmities of our nature ; and where peculiar treatment is indispensable, I do think that every civilized Government is bound to provide for its support, or at least to assist the designs of those, who lend their aid in its maintenance and direction.

“I am one of the Committee for managing the Clare House of Industry ; and should I be placed upon the Grand Jury of this county at the next assizes, I shall feel it to be my duty, to apply for permission to appropriate part of the funds voted for the House of Industry, to placing one of the objects I see upon the list of Deaf and Dumb, a native of Clare, in the Institution at Claremont, provided that your Committee will sanction my so doing, and inform me of the annual expense ; at least I take the liberty of making this suggestion to the Committee ; and feel that I cannot better show my sense of the honor done me by them, than in endeavouring to forward their benevolent and patriotic designs.

“I have the honour to be, Sir,

“Your very obedient servant,

“JAMES MOLONY.”

On these subjects, the Committee of the Institution issued and circulated widely the following important circular, (in which I now omit a few needless sentences, and make a few verbal alterations) in 1826.*—They had also alluded to them in former Reports ; see especially Fifth Report, p. 13, 14.

* Tenth Irish Deaf and Dumb Report. p. 56—61.

“ Committee’s Office, 16, Upper Sackville-street, Dublin.

“ By directions of the Committee of the National Institution, for the education of Deaf and Dumb children of the poor in Ireland, I take the liberty of presenting to your consideration the following statement ; which they hope will induce you to forward the cause of this Institution in your part of the country.

“ This Institution, the first of the kind in Ireland, was founded in 1816, under the express sanction and patronage of the then Lord Lieutenant and Government of Ireland ; and the sixteen children, first discovered by the Committee, were for some time after dieted and lodged in the House of Industry.

“ In 1819 the Committee, in order to have an establishment large enough to receive more pupils, removed them to the house and demesne lands of Claremont, near Dublin, on which they have since erected capacious and permanent school-rooms, dormitories and other accommodations, for many pupils ; at a very considerable expense, subject, however, to a large annual rent, viz.—£220 10s. 9d. Irish, or £208 11s. 5d. British.

“ In endeavouring to effect this, solely by the aid of private contributions, the Institution has unavoidably incurred a debt of some hundred pounds to the architect. Adequate accommodations, however, have been thus provided for the pupils ; whose numbers also have been vastly augmented, since the removal of the establishment to Claremont ; and all the rest of the expense of these buildings has been paid by separate funds, collected for that *specific purpose*, by great exertions in Ireland and in England.

“ The Committee wish the public now to understand universally, that having thus provided ample school-rooms, for a much larger number than has hitherto been admitted, with competent masters and mistresses, &c. &c. the expense of every additional pupil would be, merely what is requisite for board and lodging ; and consequently their numbers might perhaps be doubled, were the available income of the charity augmented only one half by the aggregation of a number of

small contributions from every part of the kingdom. Notwithstanding the number of pupils at present in the school, yet for every vacancy that occurs, there are forty, fifty, sixty, or even more applicants. The total number of the Deaf and Dumb in Ireland, estimated at the rate of one to every 1750 of the general population, which is proved to be a fair average by the American census, cannot be less than 4000 ; including however all ages, ranks and sexes.

“ To render this Irish School as much as possible a National Institution, and to extend its benefits throughout all Ireland, the Committee have encouraged the formation of Local Auxiliary Societies, of which numbers now exist in various places, having power to elect pupils to the Institution in Dublin ; and amongst the pupils consequently admitted, are to be found some from a vast number of places. And thus, instead of being burdensome to their families, or discarded, to become fortune-tellers, thieves or prostitutes, they become exemplary members of society. Many pupils of the Institution, too, have already been apprenticed to useful trades ; and by one of them the type has been set for this circular, in his master's printing office.

[Between this paragraph and the next, the plan for universalising the education of the Deaf and Dumb, already printed on pages 403—405, (Notes and Illustrations) is of course omitted here.]

“ At the first foundation of this charity, the Committee were much embarrassed by the difficulty of procuring a teacher, or even getting a suitable person instructed, at the Institutions then existing in Great Britain ; (see Note † at the end of this circular on p. 549,) although they were willing to pay for such advantages. Their present teacher was however thus qualified, at very considerable expense ; and to remove that difficulty in forming similar establishments, this Committee intend, at the proper time, to permit their School to be used as a Model School for the instruction of teachers of this peculiar art. They have already supplied them, both male and female, to different parts of Ireland ; and there was lately, ^{from}

receiving instruction in their School, a Swiss gentleman, who has been appointed principal teacher to the Institution at Birmingham. The Master and Committee of the Dublin School are not restricted, by any engagements to the teachers of the Schools, where he was instructed. They have also reason to know, that the visit of their Master with two of his pupils to England, some years ago, was the cause of similar Schools being commenced at Manchester, Liverpool, &c. &c.

“ Liberal aid has been *annually* granted by *Parliament* to Institutions in this country, for the relief of foundlings, female orphans and the children of soldiers and sailors, &c. yet if any children of the above-mentioned classes suffer the great *additional* misfortune of Deafness, they become inadmissible to any of these excellent establishments ; the State affords *them* no relief. But such mute foundlings, orphans and soldiers’ and sailors’ children have all been admitted to this Institution. The State has also allocated grants to hospitals, for incurable and other diseases, for lunatics, idiots and lying-in-women, &c. &c. and have empowered Grand Juries to tax each county, for the support of hospitals, dispensaries and houses of industry, &c. but for the Deaf and Dumb there is no cure or relief, except the moral acquirements given by means of such an Institution as ours. They enter the world, to be immediately deserted and left to live and die like beasts, without any sense of moral or religious responsibility, or means of rational communication. In health they are neglected, because their very misfortune makes them incapable of making their wants known ; in sickness and in death, they are destitute indeed, being without any means of explaining their sufferings or receiving consolation.

Vast sums also are well bestowed by the Government, each year, for the education of the poor in Ireland ; and even in England, to one Society for communicating the Gospel to the Heathen abroad ; and still larger sums are given, rightly given, by private benevolence, to Bible, Missionary and other Societies, for home and foreign objects, to Schools of industry and Sunday Schools, &c. but the calamity, which

here makes an indigent child Deaf and Dumb, leaves him an uneducated Heathen at home, and deprives him of the benefit of every such means. Shall he not then be instructed in this School, which is the only one of the kind in this part of the United Kingdom? And as the State provides no Asylum for the Deaf and Dumb, surely it becomes more imperative on benevolent individuals to come forward; for unless each county, city, town and parish, contribute to the instruction of their own Deaf-mutes, it is manifest that this Institution cannot extend its benefits to all parts.

“ Thus all the motives and reasons, which decide benevolence to give aid to any other public charities in Ireland, converge into a focus, to induce its assent to this claim of the Deaf and Dumb; objects of charity indeed, who it is to be observed cannot like some others be said to be multiplied by Institutions for their relief.

“ In obedience to the orders of the Committee, I have submitted to you these facts, respecting their Institution; trusting that if there be any public or private funds, over which you possess any control, and should an opportunity offer, you will humanely afford some portion thereof, to relieve the Institution from its incumbrances, and contribute to the support of the Deaf and Dumb, fit to be received into it from your own district; that you will also personally contribute to it, out of your own purse, and kindly interest your friends also in the object of this circular. The smallest contributions will be thankfully received, for it is astonishing what sums their accumulation can produce. Annual subscriptions are particularly desirable, as giving permanence and stability to the Institution, and enabling the Committee to attend to its internal perfection, without the distraction, anxiety and delay, necessarily arising from an insufficient revenue, and the unceasing efforts, consequently required, to get money for its current expenses.

“ Signed by order of the Committee,

“ CHARLES EDWARD HERBERT ORPEN, M.D.

“ *Secretary.*”

† Almost all Deaf and Dumb Institutions have at their beginning had to encounter this difficulty of getting teachers ; for the existing teachers in general endeavoured to keep the knowledge of the mode of their instruction private, for their own benefit ; or else demanded exorbitant sums for its communication. This occurred not only here but in America, as for example in New York. “ On the 22d May, 1817, the Board of Directors met, under the Act of Incorporation. One year rolled away, and little or nothing was done, for want of means and a teacher. The principal events of this year were the appointment of a Committee, to write to Europe and make inquiries for a teacher. The answer was not received till the summer of 1818, and the terms were so extravagant that the Directors could not comply.” “ In May following, (1818) Mr. Abraham O. Stansbury was engaged as a teacher, &c.”—*See Summerfield's Sermon, &c. New York, 1822. Appendix, p. 31.*

The Irish Deaf and Dumb Institution has not acted on this illiberal system ; Mr. Humphreys having, some years since, collected money in some of the western cities of England, for building the new School-room, &c. at Claremont, the Committee and he published the following letter, in the principal newspapers of these towns.

“ Gratitude of the Irish Deaf and Dumb Institution, for English Liberality.

“ Committee's Office, 16, Upper Sackville-street, Dublin.

“ Sir—The Committee of the National Institution, for the Education of Deaf and Dumb children of the poor, at Claremont, near Dublin, direct me to request you to permit them, through the medium of your paper, to present their sincere thanks to the benevolent individuals in your city, who contributed, by donations, exertions, influence or personal attentions, to the success of the appeal to English liberality, lately made on behalf of the Institution, by its Head Master. The object of the appeal was, to procure funds for the erection of some buildings, to accommodate a larger number of pupils.

“ Mr. Humphreys and his two pupils are returned, having

collected in the towns they visited the following sums ; viz. at Liverpool, £129 15s. 9d. ; at Manchester, £180 ; at Huddersfield, £49 5s. ; at Leeds, £167 11s. 7d. ; at Bristol and Clifton, £124 8s. ; and at Bath, £138 8s. 10d. But as a copy of the Annual Report for 1822, containing the details of the journey, will as soon as possible be published, and sent free of expense to every benefactor, I need not trespass further on your paper, than to assure your fellow-citizens, that it would give extreme pleasure to the Committee and to Mr. Humphreys, to be called on to prove their gratitude, by aiding the formation of Schools, in the above-named towns, for their own afflicted Deaf and Dumb.

“ The chief obstacle to the establishment of such Institutions has always been the difficulty of procuring teachers competently instructed in this particular branch of education, to take charge of them. This Committee therefore are happy to say, that Mr. Humphreys’s deep sense of obligation to your fellow-citizens will make him consider it both a privilege and a pleasure to be allowed to train up masters, for the benefit of the Deaf-mutes of those places, where he has been so kindly received, and so liberally aided in the accomplishment of his primary object, in this work of charity, namely, the relief of his own fellow-countrymen, who are so afflicted. I am authorised therefore by both, to promise that masters shall be instructed at Claremont School, for such Institutions, provided the persons selected by societies, formed in those towns for this purpose, be men of talents, humanity, zeal and piety ; for only such could effect the end desired.

“ I have particular satisfaction in communicating these sentiments of the Committee and of Mr. Humphreys ; and in assuring you of the pleasure, with which I would co-operate in thus repaying, in the only manner wherein a poor nation can, the sympathy evinced by your countrymen, in the cause of these children of silence, in another kingdom.

“ I have the honor to be, your obedient servant and friend,
“*Jan. 1, 1823.* “ C. E. H. ORPEN, M.D. *Secretary.*”*

* Seventh Irish Deaf and Dumb Report, p. 32, 33.

(5) *The following relates to Mr. Joseph Humphreys's private pupils.*

Separate Establishment, for the Education of Private Deaf and Dumb Pupils, and for the cure of impediments in speech; by Joseph Humphreys, Esq. Head Master of the Institution, for Deaf and Dumb children of the poor of Ireland, at Claremont, Glasnevin, near Dublin.

 For terms, apply as above; if by letter, post-paid.

Each pupil will have a separate bed, and live in all respects as a member of the master's family; whose wife will take charge of the female pupils; so that parents may be assured that all will receive uniform care and attention. The first half year must be paid for at entrance; and every succeeding quarter in advance. Three months' notice required previous to the removal of a pupil.

One vacation in the year—four weeks in summer.*

(6) *Dangers to which Deaf and Dumb Institutions are exposed.*

One of the dangers, to which every charitable Institution is exposed, is well stated in the following extract:

“ But the brightest hopes of spring sometimes fall before an untimely frost, and human establishments, of fairest promise, have often been so perverted from their original design, as to become the nurseries of error, or so conducted in their progress as to promote the views of personal interest; or so decked out with the pomp and circumstance of greatness, as to serve rather for the ornaments, with which ambition would love to decorate itself, than as the plain and useful instruments, which the hand of unostentatious charity would employ, to dispense her simple and substantial benefits to the suffering objects of her care. Believe me, these are the rocks, on which this Institution may be shipwrecked; its very prosperity should serve as a beacon of its danger.” “ Such unexampled prosperity and advancement, in six years, is dan-

* Eleventh Irish Deaf and Dumb Report p. 2.

gerous, and those to whom the guardianship of this Institution is entrusted, will do well, to watch against its insinuating effects.”*

(7) *Benefits acquired by the Subscribers to Claremont Institution.*

The following extracts from the plan of the Institution, explain these :

“ Candidates for *admission* may procure the printed *form of application*, from the Assistant Secretary.

“ The *eligibility* of candidates, as *indigent boarder pupils*, depends on their being *Deaf and Dumb*, not *idiotic* ; in *good health* ; between *eight* and *twelve* years of age ; and having had the *small* or *cow pock*. And the *Answers, Certificates, and Engagements*, in the printed form of application, *must* be filled up. Any *deception* in these will subject the child to *exclusion or expulsion*. *Paying pupils* are admissible *after twelve*.

“ Half-yearly elections of *poor pupils* are held at *special* meetings of the *subscribers*, in the Committee-room of 16 Upper Sackville-street, Dublin, on the *last Friday* of *May* and of *November*, from *twelve* till *three*, P. M. The *Committee* fix the number of vacancies, and the *subscribers* elect by ballot.

“ Subscriptions *become due* yearly, in *advance*, on the *first* of *January* ; and every contributor is requested to take, and keep the collector’s *receipt*.

“ Subscribers in *ARREAR* cannot vote ; the collector therefore attends at the *elections*, to receive subscriptions, *due* for the *current* year, or in *arrear* for a *former* one.

“ *New* contributors *may vote*, (or members *increasing* their contributions,) at these elections, in *proportion* to the sum ; as well as if they had paid previous to the ballot commencing.

* Discourse at the dedication of the American Asylum, &c. by Rev. T. H. Gallaudet, p. 5, 6.

“ Proxies *may be sent* by Subscribers, if signed and *filled up*, as explained in the printed Form of Proxy Vote sent to every subscriber.

“ The right to one *vote*, for *each* vacancy, at *every* such election of *poor* pupils, is procured by yearly *subscribing* or *collecting*, (by weekly or other contributions,) One Guinea; by *giving* or *collecting* from friends, Ten Guineas; and by *paying* a legacy of Fifty Pounds. A *gift* of Fifty Pounds, constitutes a Guardian; and entitles, for life, to *five* votes; and of Two Hundred, either to *twenty-four* votes, or to keep in the Institution one poor pupil, during the life of the donor, *chosen* by himself; one entering, as soon as the former has been educated.

“ Any individual or Auxiliary Association may *place* in the School a *poor* child, (*approved* by the Committee,) by paying quarterly, and in advance, the annual sum of (never more than) 20 *Guineas*, for education, maintenance, lodging, clothing, &c. &c. or by collecting and paying at once, *in advance*, a lump sum *equivalent*, to be fixed by the Committee, for each pupil chosen and sent by them. When the friends can only pay *part* of the annual expense, or only a *small lump sum* at once, the Committee may admit the child, if the circumstances of the Institution allow it; but in all cases, the friends must at least pay for clothing the child.

“ The right to keep *one* child *always* in the School, is acquired by an individual for life, by a donation of Two Hundred Pounds; or by an *Auxiliary Society*, in *perpetuity*, for Three Hundred and Fifty Guineas.

“ The *only admission days* for *pupils*, whether elected, as *gratuitous* pupils, by the *subscribers*, or as *paying* pupils, or *day* scholars, by the *Committee*, are *quarterly*; namely, the *first* of *January, April, July, and October*, next after their election; in order that they may be taught in *classes*, and to *simplify* the accounts. They *must* also be in good health at the time, and bring the *outfit* of clothing, as to *articles* and *materials*, specified in the printed notice as follows:

“ ‘ Unless the articles be of the exact kind here described new, and of good quality, the child cannot be received.

“ ‘ A Boy.—Two night-caps, four plain shirts, three dark cravats, four pair dark worsted stockings, two pair shoes, two cloth coats, two cloth waistcoats, two pair cord trowsers, two fur-caps, four pocket-handkerchiefs, two towels, one pocket-comb, one small toothed comb, one comb-brush, a small bag for clothes.

“ ‘ N. B.—Washing waistcoats, and white cravats, will not be allowed.

“ ‘ A GIRL.—Three night-caps, four plain shifts, two tip-pets or shawls, four pair dark worsted stockings, two pair shoes, two dark-coloured gowns, or stuff frocks, four check bibs, two flannel and two stuff petticoats, two pockets, one straw bonnet, four pocket-handkerchiefs, two pair gloves, one dark cloak, two towels, one pocket-comb, one small-toothed comb, one comb-brush, a small bag for clothes.’

“ *Day scholars are admissible, either gratuitously, or for payment.*

“ A school of *industry*, in *agricultural, gardening, mechanical and household* occupations, will be combined, *as much as possible*, with the *primary* object—*instruction*—in the meaning and use of language ; (by writing, reading, and speaking,)—in arithmetic, and in revelation.”*

(8) *Explanations as to Visitors to the Institution.*

Visitors to the School are admissible only between *twelve* and *three*, P.M. on *Wednesday*. A written order from any officer of the Institution, will admit, (only between the same hours,) on any other day, *except Sunday*.

(9) *Anxiety of the Deaf and Dumb Pupils to have all others taught.*

The following extract from a letter, in one of the Edinburgh Reports, shows this most feelingly :

“ I thank the gentlemen, for they sent me to school. I am feeling thankful to them. When I was at home, I was ignorant as a brute, and my mind was hardened, and I had no

* Eleventh Irish Deaf and Dumb Report. p. 3—5.

idea of God before I came to school ; but I am now taught about religion, and it is wonderful: I wish that my Deaf brother will come to school, for he has no thoughts about God and angels, and all things that either are bad or good. He must be taught, that he may be a good boy. I will be taught the different branches of education, before I will leave school. I am greatly fond of education. When I will leave school, I will be baker with you, and I will not speak with bad companions, and I will shun bad company. I will behave well with you. I like good companions ; I am afraid of bad companions, because they would make me evil. I am in good state of health ; thanks be to God, I am stout and able boy. My Deaf brother cannot read, and he cannot understand. I wish he will come to school, and get knowledge in his mind. I will feel thankful to the gentlemen to send my Deaf brother to school. I am afraid he will grow wicked, if he is not taught.”*

“ Le Sourd-muet, (says Sicard,) arrivant à l’Institut sans instruction quelconque, peut être considéré comme un voyageur, que tout étonne dans la ville, dont il vient visiter les monuments divers et les établissements de toute espèce.”†

* Report of the Edinburgh Institution. 1822. p. 49.

† Théorie de Signes, &c. par Sicard. Tome I. Avertissement de l’auteur. p. ix.

CHAPTER XIV.

APPEAL TO THE FEELINGS OF DIFFERENT CLASSES OF
PERSONS.

COULD the humane but once see, what we see half-yearly, the joy of those parents, whose children have been admitted, and the dejection of those, whose children are rejected, or postponed, they would need no argument to prove their duty. I fear that the anecdotes I have been able to collect upon this subject will but weakly convey our feelings, at view of the facts themselves. May God's mercy touch the hearts of those who read, and then my want of power to paint well will not prejudice these children of silence.

I remember that the father of one of the pupils now in the Institution, (to the success of whose application I had been instrumental,) came to my house with his son after the election, to know the result. When I told him he was admitted, he was so overjoyed, that forgetting all those tem-

porary distinctions of rank, which casually existed between us, he started forward to seize my hand, which he embraced, with the warm pressure of a father's gratitude, for the news of the rescue of his son from misery. I did not coldly refuse the hand that was locked in mine; I returned the pressure; he acted only like an Irishman and a father, and we felt that we were but men, and equals; each listened only to the impulse of feeling.

Many however are the instances, in which the circumstances of the Institution, as to the failure of the charity sermon, or of the annual income, have obliged the Committee to exclude the greater number of the applicants. At most of the half-yearly elections of indigent pupils, they were able to create only one or two vacancies, and two or three times even to postpone it entirely, though the number of candidates each time was nearly fifty. Those of my readers, who as subscribers to the Institution have attended at these elections, to give their votes, may perhaps even though without children be able to form some faint conception, of what poor aged parents must suffer, when informed that all their long-deferred expectations of their offspring's relief are withered, by their children's admission being indefinitely postponed, or by their being at last finally struck off the list, from over-age; and may be able to pourtray to others some indistinct shadow of a father's anguish and a mother's bitterness of soul,

when seeing thus irrevocably destroyed every hope, which had been fondly cherished,

“ That told, when silent years had passed away,
That, when their eyes grew dim, their tresses grey,
Their infant’s manly race should yet assuage
A parent’s cares, and bless their latter age ;
His ripen’d mind, his filial love, at last,
Should soothe their aching heart, for all the past.”

Pleasures of Hope, i. 215.

Some years since, a father and mother who have three children, out of four in family, Deaf and Dumb, walked up with a fine boy from the County of Clare, one of the most distant parts of the kingdom, to try to procure their admission, and thus save them from that melancholy state, which dimmed and darkened into night all their future prospects. Their journey was fruitless as to his admission. The funds of the Institution did not permit more admissions, and indeed until the public supplied an increase of annual income, nothing would have justified (I humbly conceive) the Committee in receiving more. His admission was unavoidably postponed. Hope deferred maketh the heart sick ; but their hopes were only deferred to be ultimately more disappointed, for the liberality of the public did not hasten to overtake the rapid strides of age, and to redeem the time that had been lost. He was soon to be of such an age, that the rules of the Institution must exclude him. This is no solitary case. There are dozens of parents so circumstanced, who

will soon be deprived of the only hope that has hitherto supported their minds, of being solaced in their children's future years, for all the mournful period of their childhood ; of being repaid by their society and services, when returning from school educated, for all the pangs they had experienced from their first painful suspicion of their infant's deafness, to the near extinction of their last hope of his admission into the Institution. 'These parents returned, with nothing left them, but to mourn in hopelessness over their own hapless lot and that of their child. Readers, if you be parents, mothers, if you be possessed of maternal feelings, (if you be indeed mothers,⁽¹⁾ such as I have known a mother,) you will not read these things unfelt, you will pity those parents and hundreds of others, remembering what you yourselves felt,

“ When first the cherub lip had learn'd to claim
 A mother's ear by that endearing name ;
 Soon as the playful innocent could prove
 A tear of pity, or a smile of love ;
 Or conn'd his murm'ring task, beneath your care ;
 Or lisp'd, with holy book, his ev'ning pray'r ;
 Or gazing mutely pensive, sat to hear
 The mournful ballad warbled in his ear ;
 How fondly look'd admiring hope, the while,
 At ev'ry artless tear, and ev'ry smile !
 How glow'd the joyous parent, to descry
 A guileless bosom, true to sympathy !”

Pleasures of Hope, i. 251.

Mothers, if you have felt all this and are

worthy to remember it, you may possibly conceive, in some measure, a mother's sufferings at that hour of disappointment. "She never felt it and the poor never feel much," is the heartless lying language of that apathy, which neglects to extend this Institution. Yet I probably do not fully appreciate one half of its severity. I know and feel however that I cannot describe it. Poor child! he was kindly spared a participation of all the fullness of these sufferings, he was fortunately not aware of the full wretchedness of his lot, he was ignorant, providentially, of the bleak and blasting influence, which the failure of his parent's journey (it was their fourth or fifth for this very purpose) shed, like the influence of a malignant storm in spring, over all the promise of his future days. Unconscious of his final misfortune he went back smiling as he came; hoping soon to return again and join his sister then in the Institution; and perhaps wondered at the tears, ready to start in his mother's eye, whenever she looked at him. With endearing fondness and artless wiles he may have kissed them from her cheek, and only increased her griefs by thus trying to console. He went back smiling as he came; but he was still in that dawn and spring-time of our existence,

"When nature pleas'd, for life itself was new,
And the heart promis'd, what the fancy drew."

Pleasures of Memory.

And, oh! he had a bitter disappointment, alas! he had many a long, silent, melancholy year before him. He dwelt in the centre of the famine, which desolated, a few years afterwards, our western counties; perhaps ere this he is orphaned of both his parents, perhaps ere this he has perished of hunger; but what is this to the “famine, not of bread, but of hearing even in spirit the words of the Lord,”* that presses ever upon him, and all others, who are excluded from this Institution.

Contrast this, with the following forcible description, given by the excellent Bishop of Lichfield,† of the return of an educated Deaf and Dumb boy to his home, who had not seen his family, since he first left them, quite ignorant:

“Imagine to yourselves, the inmates of a cottage, rushing forth to welcome the returning brother or sister, catching with admiration and transport the first sounds, however uncouth, which burst from his hitherto closed lips, or the intelligent signs, which perhaps better supply their place; and watching, with no less delight and gratitude, the innumerable intimations of

* See Amos viii. 11.

† A Sermon, preached at Birmingham, 1825, for the Deaf and Dumb Institution near that city, by the Hon. and Right Rev. Lord Bishop of Lichfield and Coventry, 1826, p. iv. and 24.

new understanding, new affections and new powers, which beam in his eyes and transpire in his conduct. Hear the parents exclaiming, with feelings little less lively than those of the father in the parable, ‘It is meet that we should rejoice, for this thy brother was dead and is alive again; he was lost and is found.’

“Imagine lastly the youth himself exulting, like another of his age, at his return to his home; but with tenfold rapture, at finding it a far different home from what he left it. A host of new ideas has entered into his mind, and clothed each familiar scene and object with an interest beyond their own. The plough, the loom, the flocks and herds to him have a new value;

‘The common sun, the air, the skies,
To him are opening Paradise.’

The endearments of kindred and friendship have almost the charms of novelty to him, and what was little more than brute instinct is now enlivened and spiritualized into warm and rational affection. Imagine him above all entering the house of God, in which his fathers worshipped, to offer for the first time *THERE* a *reasonable* service; to join with heart at least in that form of sound words, which was heretofore ‘foolishness’ to him, and to imbibe with keenest relish at least some drops* of that precious doctrine, as it falls

* Deut. xxxii. 2.

from the lips of the minister, at which he might once have stared with vacant gaze, or scoffed with idiot laughter. Imagine his newly raised affections, kindled by the views of his Saviour's love, and by his own sense of special mercy. Imagine them poured forth in fervent prayer for grace, in determined vows of devoted service and obedience, in heartfelt participation of the blessed Eucharist, and last, though not least, in his only but his best and surely valuable tribute of thankful acknowledgment, in earnest petitions for his benefactors for the instruments of God's mercy towards himself, for the supporters of these Institutions.

“Contemplate, my brethren, fellow-beings thus relieved, thus blessed by your means, thus employed for you; contemplate almost as many more, preparing to tread in their steps, to rival their improvement and to emulate their gratitude. Contemplate this scene and these prospects, and refuse, if you can, to persevere in your support; refuse, if you can, to throw in your mite to a treasury, which so thoroughly repays its contributors, in gratification of feeling, and abundant thanksgivings, ‘full measure shaken together, pressed down and running over.’ ”

Ye parents in the Lord,⁽²⁾ who take delight in the cultivation of your infant's mind, remember that there are many hundred parents in this country, with hearts as tender and as warm affections

as your own, who never know any of the pleasures of seeing their children's mind gradually outspread all its tender leaves, under the kindly culture of parental care ;

"Donec verba, quibus voces sensusque notarunt,
Nominaque, invenêre."

Nay more, remember that they are unsupported under the present anxieties, caused by the ignorance and perhaps wilfulness of their child, by any hope of its being ever remedied or his heart being ever changed.(3) " They can foresee no bud and bloom and blossom in his spring, no warmth nor richness in his summer, no perfection nor maturity in his autumn."* Give this Institution your assistance, and this shall all be soon remedied ; then shall they and you see in the school at Claremont,

"How, by degrees,
The human blossom blows, while every day,
Soft as it rolls along, shows some new charms ;
While infant reason grows apace, and calls
For the kind hand of an assiduous care."

THOMPSON'S Seasons, i. 1143.

Remember too, that as to several of the children, who are presented to the Deaf and Dumb Institution, their parents have the painful remembrance that their deafness was not congenital, but the effect of accident or of casual disease after birth. Multiplied thus often is the affliction

* Preface to Cowley's Poems,

of these poor children themselves, by the recollection of a former power of hearing and of voice, now lost.

“ They once heard the sweet music of speech,
And rejoiced at the sound of their own.”

But the Lord in his wisdom has shut up their ears and bound up their tongues ; yet in his tender mercy has also said, “ Suffer the little children to come unto me and forbid them not ;” and there is no way of bringing them to the *Saviour*, but by placing them where they may be instructed, that through the grace of God they may become “ children of God and inheritors of the kingdom of heaven.”

No longer then will you see the mind of these poor children struggling, as it were in a cage, visibly trying every effort and device, to elude the restrictions, with which it is surrounded and enclosed, exerting every power and trying all expedients, to push aside the cruel bars by which it is enthralled, which restrict its pinions and retard its flight, preventing it from expatiating at large, with all its kindred spirits, over the extended fields of natural and spiritual science. Nay more, remember this, that these parents are in some respects deprived even of the consolation of prayer with respect to their children,(4) for they think, they have no authority to pray for that, which experience proves to be impossible except by miracle.(5) How should their children “call on

him in whom they have not believed ; and how shall they believe in him of whom they have not heard ; and how shall they hear without a preacher ; and how shall they preach” except to those who have ears to hear. To them “faith cometh not by hearing, nor hearing by the word of God ;” yet we never gave them the means of knowing or reading the everlasting Gospel ; and without admitting them into this Institution, we cannot give and they cannot receive. With man this is impossible, with God I know all things are possible ; but he chooses to work by our means though he needeth us not, and “curseth bitterly those who come not to the help of the Lord against the mighty.”*

What! shall it be said that the United States, who commenced this march of mercy even later than our nation, had some years since many hundreds of pupils in their public Institutions, and that we have yet only about one hundred and twenty-two? Their population is about eleven millions, ours nearly eight millions. Were our charity equal to theirs, we should now have at least three hundred under instruction. We have had at no time more than our present number of pupils, we have therefore perhaps done but about one sixth as much as they. But they have private schools also, and their public schools are

* Judges v. 23.

becoming more extensive every year ; yet we have never received legislative aid as they have. They have not yet done the twentieth part of their duty, for they must have above 5000 Deaf and Dumb in their nation ; but we have done only the fourth part of what they have effected in two-thirds of the time ; for our Deaf and Dumb are 4000, and we educate but about one hundred and twenty ; we commenced in 1816, and all of their schools are posterior.

Nay more, shall Great Britain and Scotland, with a population not double that of our country, maintain in their public Deaf and Dumb Schools, above seven hundred pupils, not calculating at all the lesser private schools, and we not educate more than one-sixth of that number ? Scotland alone, though our population is three times and a half as great as theirs, educates many more than we do ; and has at this moment about one-fifth of its whole Deaf and Dumb population under tuition. Ireland has as yet only about one-thirtieth.

Many of the children now on the list of candidates have been disappointed at several elections, and if not admitted soon, must be finally excluded as over-aged, by the rules which the Institution, anxious to do the most good with its limited means, has been compelled to adopt. Will the public allow the bodies of these children to remain for the rest of their lives, as monuments

of the death of their minds, ever to stand in the view of their bereaved parents? And as the Canadian mother* comes each day for a week to the grave of her lately-deceased infant, to pour out her useless milk upon the grass which covereth its corpse, an offering of a heathen's maternal affection to its spirit, a tribute of an anguished breast to his memory, a fertilizing dew, that shall arise into life in a more luxuriating verdure over the spot where he sleepeth; will you force each of these parents, every day of surviving life, to pour out tears and prayers in vain upon these living tombs of the soul, a useless expression of their undying regrets, an unsolacing effusion of their ceaseless sorrow, the grateful sacrifice of a submissive heart to God, under the severest disappointment of their long-cherished hopes? It is an incense that shall be presented before the throne of God, in the golden censer of the Lamb that was slain; through him it shall be pardoned and accepted; but their cry shall also ascend in judgment against us for our neglect. Her hopes will never revive in this world; but I know that in another the object of her sorrows shall be vivified again. Yet in another world, I trust they may have hope of seeing their children's minds

* There is a beautiful print of this most affecting and interesting heathen custom;—I wish that all pagan rites were as interesting and lovely!

live once more ; but, oh ! if we indeed and in truth loved him, who gave even the widow's son to her prayers, we surely would not be thus unmindful of their supplication. Would to God that I had the means of rescuing all from their misery ! I check myself ; He wills it not, or I should have them ; and I cannot wish what he willeth not ; had I ever had the means of supporting and educating all the Deaf and Dumb of Ireland myself, I never would have asked one penny from another for this purpose. Oh ! how much more blessed it is, as thou my Lord and Saviour saidst, to give than to receive !

“ Yet is there not some patriot, (6) in whose pow'r
That best, that godlike luxury is plac'd,
Of blessing thousands now, and more unborn,
Through late posterity ; some large of heart,
To cheer dejection such as theirs.”


THOMPSON'S Seasons, iii. 908.

Until that day arrives and this bitter blasting of these parents' fair young hopes be done away, may my tears and prayers uniting with theirs be as the dew, which going up from the earth and distilling softly again from the humid sky shall water all the face of the ground around these graves, until the reviving blessing of heaven shall descend in answer to these prayers in gentlest showers of rain, and there be some “ man found, to till this ground ;” then indeed shall I be able to adopt fully the triumphant language of the

Abbé Sicard, when he beheld the effect of his labours ; “ *Consolez vous ! étres trop malheureux ! vos droits ne seront plus méconnus. Consolez vous, vos malheurs vont tous finir.*”(7)

This my humble memorial on behalf of some thousands of uneducated and indigent Deaf and Dumb fellow-countrymen, will I humbly trust in spite of its defects help to arouse the public attention to their destitute condition ; and lead the benevolent to afford to the Institution founded for their instruction, funds adequate to the claims of the suppliants for its benefits through their bounty.

Of my own inadequacy to the forcible statement of their appeal to public charity I am deeply conscious, I trust however that the nobleness of the object at which I aim, even though I should have failed to do it full justice, will conciliate for me with each indulgent reader, as well the forgiveness of whatever may appear to be avoidable defects, as the oversight of what may be by me unavoidable. Without a tongue, or words to plead for themselves ; all their wants and wishes so cruelly suppressed by dumbness and the want of language, their unobtrusive claims and silent wretchedness loudly demand the aid of all whose tongues are loosed and pens free. I would that my words were as eloquent as my heart is warm in their service, then I could not fail. Even now I shall not ; for well acquainted with the gene-



rous ardour in the cause of humanity, which characterizes my country ; and still more relying on that warmth of Christian love which glows in many a breast ; even under my consciousness of inadequate abilities there is a conviction which I feel, that this is a cause which needs but to be once fairly brought under their notice, to receive their ready and liberal support.

Oh for a trumpet tongue, on all the world to call.

But little skilled in the art of embellishing any subject with the graces of oratory, or of pointing it with touches of feeling, had I attempted this I should most probably have failed to give to the Deaf and Dumb cause that lively interest, of which I am conscious it is in itself possessed ; and to clothe it with all those varied and captivating attractions, of which it is so pre-eminently capable. All therefore that I have attempted, is to cull a few of the many flowers which lay in my way, and interweave them in that little, simple, rustic garland, with which it has been my humble endeavour to encircle the brow of the unfriended Deaf and Dumb of Ireland. Yes I feel an animating assurance, that my reader's candour will pardon my defects, attributing every failure not to want of feeling for them or dullness of sympathy for their affliction ; but to the true cause, deficiency of talent. Still it is my conviction, that all the imperfections of my memorial will be most amply supplied by their volun-

tary pity ; and even more than compensated by the fervour of their charity. Who could be doubtful or fearful, when called to advocate the cause of humanity, when convinced that He who sitteth-upon the circle of “yon infinite heaven,” is his support and is pledged to effectuate his success. I am satisfied, that the Institution for which I plead is but the beginning of one of those works, which he has willed to accomplish, and I am sure that he will ever perfect that which he once commences.

May this blessed Being from whom every good and perfect gift doth come, and every benevolent action as well as every laudable intention, prosper my endeavours, and no Deaf and Dumb person in Ireland shall be neglected any longer. May He crown the present unworthy advocate of the Deaf and Dumb with the attainment of his wishes, and no brother, sister, father or mother, shall ever again make a fruitless effort for the relief of the objects of their solicitude.

But will it be credited, that there are some, who make even the natural defects of the Deaf and Dumb an excuse for neglecting them ? Such is my indignation against these men, that I could hardly trust myself even to speak of them, but that I remember —

“ In the course of justice, none of us
Should see salvation. We do pray for mercy,
And that same prayer doth teach us all, to render
The deeds of mercy.” *SHAKESPEARE.*

I will however dissipate the veil that shrouds these rugged mountains, whose deformities are only hidden by the mists, which rest on their barren bosom of rocks.

These men pretend to justify themselves, by saying that they prefer leaving them to the mercy of that God, who created them thus imperfect. May the Lord never leave themselves to their own mercy! for their tender mercies are cruel, but his are over all his works. Where shall I find words to characterize this inhuman conduct? What is this but to blaspheme Christ's miracles in curing them, as impious against him who created them Deaf? What is this, but to change the merciful and compassionate God, "whose wisdom and whose will we may not question," into a pitiless tyrant? What is this, but to pervert condemnably the assertion of his mercy, into a contemptible excuse for their own base inhumanity? I pity from my soul men who can use such a vile subterfuge, to palliate their cold-heartedness. Would that the still small voice of conscience could utter in their ears, more deaf than those I plead for, those admirable words, almost worthy of a place in the Scriptures—"Homo sum, humani nihil a me alienum puto." Or that the awful voice of God's law of love would whisper these still sweeter words—"Do unto others, as ye would they should do unto you;" to arouse them from their pretended sleep,

their apathetic indolence and unfeeling reveries. It is not the voice of God to which they listen; their dreams of slumbrous indifference are suggested by the criminal spirit, that coils itself beside them, like a poisonous serpent, benumbing all their active principles. Oh! for the spear of Ithuriel, wherewith to touch this dæmon, that it might start up before them in all its native deformity, in all its original viciousness of character. Surely if there be even a single chord within their breasts, which the Father of mercies has strung and tuned to heavenly melody, that vibrates in unison with that, which he has touched and struck within my own,

“ Whose passion-touch'd harmonious strings accord ;”
they will not dare any longer to refuse their sympathy and aid ; they will no longer treat the Deaf and Dumb, as if they were merely “ Mutum ac turpe pecus.”*

What! because God does not please now, to interpose by miracles, as formerly, to give speech and language to the Deaf, are we to refuse to adopt the natural means of relief, which he has placed within our present power for this very purpose? Because we cannot follow Jesus, our Lord, with equal steps, are we not to follow him at all?

* Horace, Sat. Lib. i.

Some people there also are, who go on dreaming that possibly they may recover of their deafness or perhaps they might be cured by surgery or medicine, and that therefore all the trouble of their interfering might be spared. Out of the millions of Deaf and Dumb, that have been born, there are not on record I believe four cases of spontaneous recovery ; and the cures by artificial treatment do not amount to two dozen.

Of the former class, one has been already mentioned. In the Philosophical Transactions is another singular and extraordinary case of the recovery of a young lad of seventeen, from congenital Deafness.

“ Daniel Frazer, a native of Stratharig, some six miles from the town of Inverness, continued Deaf and consequently Dumb, from his birth, until he was seventeen years of age. The Countess of Crawford kept him in her family for the space of eight or nine years ; he was then seized with a violent fever ; but (says the account) it had not leave to run its natural course, for he being let blood the fever abated. About five or six months after this, he was again attacked by fever, for which he was not blooded and so it went on its natural course. Some weeks after recovery he perceived a motion of some kind in his brain, which was very uneasy to him, and afterwards he began to hear, and in process of time to understand speech. This naturally disposed him to

imitate what he heard and to attempt to speak. The servants were much amazed to hear him. He was not distinctly understood however for some weeks; but is now understod tolerably well. But what is singular is that he yet retains the Highland accent, just as Highlanders do, who are advanced to his age before they begin to learn the English tongue. He cannot speak any Erse or Irish, for it was in the Lowlands he first heard and spoke.”*

There is also a case mentioned, in the Transactions of the Royal Society of London, of one Axford, who after the loss of the use of his tongue for four years immediately recovered it again, in an effort to cry out in a frightful dream; which circumstance may procure some slight credit for a part at least of the outline of the story of Cræsus’s Dumb son, as related by Herodotus.

“ We have now (says that historian) to speak of the fate of Cræsus. He had a son, as we have before mentioned, who though accomplished in other respects was unfortunately Dumb. Cræsus in his former days of good fortune had made every attempt to obtain a cure for this unfortunate. Amongst other things he sent to inquire

* Phil. Transac. abridged by Lowther, v. p. (357) No. 312. p. 1469. Case by Mr. Martin.

of the Delphic oracle. The Pythian returned this answer,

‘ Wide ruling Lydian, in thy wishes wild,
Ask not to hear the accents of thy child ;
Far better were his silence for thy peace,
And sad will be the day, when that shall cease.’

During the storming of the city of Sardis, a Persian, meeting Cræsus, was through ignorance of his person about to kill him. The king overwhelmed by his calamity took no care to avoid the blow, or escape death ; but his Dumb son, when he saw the violent designs of the Persian, overcome with astonishment and terror, exclaimed aloud, ‘ Oh ! man, do not kill Cræsus.’ This was the first time he had ever articulated, but he retained the faculty of speech, from this event as long as he lived.”*

From this account of the circumstances, it appears that the young man was not Deaf at all, for it makes no mention of his being defective in any way but in speech ; and says he was very highly accomplished. He was therefore merely a mute, without being Deaf, such as we often meet ; and the story of his acquiring the utterance of a few words on this occasion, is at least possible.

Hayley, in his Essay on History, reprobating the irreligious spirit of Gibbon’s writings, hap-

* Beloe’s Herodotus, Clio, lxxxv.

pily introduces this incident. My verse, says the poet,

“ Breathes one honest sigh of deep concern,
And pities genius, when its wild career
Gives faith a wound, or innocence a fear ;
Humility, herself, divinely mild,
Sublime Religion’s meek and modest child ;
Like the dumb son of Croesus, in the strife
Where force assail’d his father’s sacred life ;
Breaks silence, and with filial duty warm,
Bids thee revere her parent’s hallow’d form.”

Sir Walter Scott has also given beauty and effect by his poetic genius to a similar, but fictitious event, in his description of the celebrated battle of Bannockburn, in the close of the Lord of the Isles, in the animating effect of Amadine’s sudden recovery of speech, on the feudal followers and serfs of the nobility of the Scotch army. It contains some poetic beauties, but inculcates many false principles and also excites a martial spirit and feelings, which I do not love.

“ Fair Edith heard the southern shout,
Beheld them turning from the rout,
Heard the wild call, their trumpets sent,
In notes ’twixt triumph and lament.
That rallying force, combined anew,
Appear’d, in her distracted view,
To hem the Islemen round ;
And, ‘ O ! the combat they renew,
And is no rescue found !
And ye that look thus tamely on,
And see your native land o’erthrown,
Say are your hearts of flesh or stone ?’

The multitude, that watch'd afar,
Rejected from the ranks of war,
Had not unmoved beheld the fight,
Where strove the Bruce for Scotland's right ;
Each heart had caught the patriot spark,
Old man and stripling, priest and clerk,
Bondsman and serf ; even female hand
Stretch'd to the hatchet or the brand.
But when mute Amadine they heard,
Give to their zeal the signal word,
A phrensy fired the throng :
' Portents and miracles impeach
Our sloth, the dumb our duties teach,
And he, that gives the mute his speech,
Can bid the weak be strong.'

' To us, as to our lords, are giv'n
A native earth, a promised heav'n ;
To us, as to our lords, belongs
The righting of our nation's wrongs ;
The choice 'twixt death or freedom warms
Our breasts as theirs. To arms ! to arms !'
To arms they flew, axe, club, or spear,
And mimic ensigns high they rear,
And like a banner'd host afar,
Bear down on England's wearied war."

With what delight would the Deaf-Mute
read the account of the miracle of curing the
Deaf and Dumb man, at the very moment, when
He, who was possessed of all power in heaven
and upon earth, and went about doing good, said
with the voice of omnipotence and in the pleni-

tude of his mercy, “ *Ephphatha, Be opened ;*” and by a miracle at once of power and of grace endowed the ear, that had been Deaf, with a power to hear ; the lips, that had been Dumb, with a voice to speak ; and the mind, that had been uninstructed, with the use of language.

I remember particularly to have seen a picture of this miracle, in the chapel of the Deaf and Dumb Institution at Bordeaux, painted admirably by one of its pupils. With what acuteness ought the painter to have felt the mercy of Him, who not only unstopped the ears that had been closed against his gracious accents, and unloosed the tongue that had been silent in his applause, but at once converted the mind from its ignorance and the heart from its wilfulness, overflowing it with the fulness of Divine love ; and by one volition of his supremacy enlightened both with more than instruction could ever have nourished, and more than education would ever have developed.

But though now no God in human form any longer walks the earth, omnipotent to cure by a miracle, with what delighted anticipation will the Deaf-mute, when taught to read the Scriptures, look forward to that day, when the same power, about to release him for ever from the privations and miseries of time, shall command and say to the Deaf and Dumb spirit, “ I charge thee to

come out of him and enter no more at all into him." This frail body shall indeed be rent in the struggle, but his soul shall ascend into life unshackled; he may "lie indeed as one dead for a time, insomuch that many will say, he is dead;" but at the morning of the final resurrection "Jesus will take him by the hand and he shall arise."

Have you not all with me deeply commiserated the condition of reflecting and immortal agents, left to the scanty and precarious gleanings of a casual instruction, struggling fruitlessly against all the obstacles that oppose themselves to their mental progress? Have you not all united with me, in a wish to relieve the melancholy recluse, who is abandoned by his fellow-creatures to all the terrors of his residence in the desert, unassociated with their pleasures, ignorant of their knowledge, deprived of their aid, excluded from their dominions;

" Unhappy he, who from the first of joys,
Society, cut off; is left alone
Amidst this world of death."

Pleasures of Memory.

Have you not with me marked the mental intelligence, which beams in the engaging countenances of these interesting children, and longed to give it speech and language and utterance? Contribute to placing them under the care of this

Institution, that by a systematic instruction they may be saved from the imperfect evolution of their mental powers, which will otherwise be the inevitable result of their incurable want of hearing, and of its concomitant, as a necessary consequence, a want of our means of intellectual communication and God's medium of revelation, namely, verbal language. Then indeed by the industry and benevolent exertions of their able instructor, Mr. Humphreys, guided by philosophical views of the obstacles to be surmounted, and blessed with the blessing of Him, from whom cometh every good and perfect gift, they also though Deaf and Dumb will be raised to the pre-eminent dignity of rational moral and accountable agents, to the conscious exaltation of the creatures of a Power, whose goodness and whose mercy are over all his works. Children of time they will then learn that they are begotten for eternity.⁽⁸⁾ Debtors to corruption they will then know that they are inheritors of incorruptibility. The offspring of mortal parents, the Lord grant that they then feel that they have been spiritually regenerated as sons of the immortal God. Thus will they be elevated to an equal participation of the unspeakable blessings of revelation, with those of whom it might be thought almost exclusively a natural birthright. Then will both their instructors, who have always heard its

words, and the Deaf who have never heard them,
read together, till

“ Led by that faith sublime, whose cloudless eye,
Through the fair toils and ornaments of earth,
Discerns the nobler life, reserv'd for heav'n,
Favoured alike, they worship round the shrine.”

NOTES AND ILLUSTRATIONS TO CHAPTER XIV.

(1) *A Deaf-Mute's illustration of natural feelings.*

The duty of mothers, as to their children, is figuratively alluded to in the following.

A description of an Egg ; by a lad 15½ years old, a pupil about six years.

“ An egg is a small body, of an oval form, &c. The egg-shell, &c. is smooth, thin and apt to break, and of many colours. Little feathered animals enter into the world from the eggs. The eggs of little birds are very small, and generally pretty, embellished with pleasing hues. Feathered mothers take great care of their eggs, and stretch themselves over them, expecting their young. It is very wrong for persons to deprive little birds of their eggs, as it requires birds to take great care of their eggs, or else they will not find new birds ; so it is important for mothers to pay great attention to the budding minds of their little children, so that they will grow in knowledge, and become the joy of their mothers.”*

(2) *References in the sacred Scriptures to the state of the Deaf and Dumb.*

The reader is requested to consult the following texts, in the order in which they are set down.

Prov. xxxi. 8.	Rom. x. 14, 17.	Matt. xii. 22, 23.
Exodus iv. 12, 11.	Isaiah xxix. 18.	Matt. xv. 30, 31.
John ix. 3. 1.	Isaiah xxxv. 5, 6.	Mark ix. 17, 27.
1 Cor. xiii. 10.	Rom. xv. 21.	Mark vii. 32—37.
Psalms xxxviii. 13.	1 Tim i. 15.	Luke x. 37.
Eccles. i. 8.	Titus iii. 4—7.	Rom. ii. 1—3.
Amos viii. 11	Matt. ix. 32.	James i. 22—25.
Mark xvi. 15.	Matt. xi. 3—6.	

* Seventh Report of the American Asylum at Hartford, p. 22.

(3) *Two Deaf Mutes' views of the prospects beyond the grave.*

“ Ah! in a few years, we shall all be laid in the grave, so that we should be prepared to die in peace, by a true *repentance*, and cordial *faith* in our only Saviour.”

*Thought, by a young lady, 24 years of age, a pupil.**

“ My dear father, I am very sorry that my mother, step-mother and brother are dead ; I hope they are with God in heaven. When I die, I hope they will meet me in heaven, I shall be extremely glad to see them in heaven.”†

(4) *The happiness of parents and friends caused by the pupils acquiring a power of writing letters.*

What a consolation it must be to parents, to read such letters as the following, from their children, who had a few years before left them, ignorant of the meaning of even one word and without any fixed principles of morality or religion.

“ *Claremont, January 26th, 1828.*

“ My dearest William, I hope you are very well. I am very well. I sat on the form last Sunday week. I was astonished to see Mr. Humphreys teaching us by signs about slaves. I hope you and my dear James will not eat slave sugar. I am very pity the negroes, that they are very miserable. The masters of West Indians are very cruel to the poor black people and beat them severely. I fear that you eat slave sugar. Will you permit me to look at the sugar you eat? I hope you will never rather to taste slave sugar, nor eat any more of it. The poor black people, who made it, were at the first stolen from their own country, stolen away, chiefly to make sugar, and then taken to market and sold like beasts ; the poor black people are sold to pay their West India masters ; the poor black people leave their pa-

* Seventh Report of the American Asylum, at Hartford, Connecticut, p. 14.

† Fifth Report of New York Institution, p. 23.

rents. Do you feel for the poor black people, that they are very miserable? I hope my dear James is very well; I send my love to him. Will you eat free sugar from East India? I hope you will not forget to write a letter to me soon. I was very much obliged to my dear James, for giving me a pair of half gloves; it is good; they fit my hands. I was happy to see you yesterday. I am glad that you will get a box for me.

“ I am always, my dearest William,

“ Your affectionate sister,

“ CECILIA ANNE WHITE.”

“ *Claremont, March 6th, 1828.*

“ My dearest father, I am very well. I am always thinking of all my family. I love you and them very much. I hope you will tell Mrs. ———, I would be very much obliged to her, that she will teach you about my letter. I think you cannot read my letter. I think you are very happy in Meath. I hope you must love God and Christ. God is in heaven and in every place. I hope you never fight nor drink; they are sinful. I would be very thankful to God, that he would show you to forgive, good man to be very happy, to hear about God and Christ, the preacher would teach the people to be very happy and to think of God. God loves good mankind. They know God very well. God would forgive them; they would be very happy to be more thinking of God, when Jesus Christ will come down from heaven, to judge all mankind and save us from sin and bring us up to heaven, when they would be very happy for speaking with God and angels. I would be very much obliged to you, if you will read in the Bible about God, and think in your mind, very more happy thinking of God, that if you do not mind me to teach you about God for this letters, that if you would be very glad to hear about my letters, that I must not afraid of you, that I must teach you about God, when I will learning enough. When the Committee will send me away from here, if any people would take me to be a servant or nursery-maid, I would be very sorry for you. God is very

powerful and very happy in heaven, and God will never die, and God is always everlasting life with Christ in heaven.

“ I remain my dearest Father,

“ Your affectionate daughter,

“ MARGARET SMITH.”

(5) *A Mother's motives to petition for her Deaf-Mute child's admission.*

The following petition, once presented to the Committee on behalf of a Deaf and Dumb child, points these out in a striking manner.

“ To the Committee of Claremont School, for the Education of Deaf and Dumb children of the poor in Ireland ; the humble memorial of Jane Rogers, a widow, in deep distress, with four helpless children ; in favour of her son, James Rogers, a fine, healthy, docile, intelligent youth of thirteen, who is Deaf and Dumb ; Sheweth, that your petitioner can scarcely feed or clothe her family, much less afford any assistance towards the instruction of her mute child. That the misery of her adversity is light, compared to the misery of her mind, under the apprehension of her son's growing up in his present ignorance. That petitioner had him christened ; but cannot look on him as a Christian, so long as he is left a stranger to his God and Saviour. Petitioner has been informed, that the Rev. Mr. Bradford put a boy into Claremont School, where he has learned to read and write, and to say his prayers on his fingers ; and she supplicates the same mercy may be shown to her mute orphan, to afford him the same blessings ; and she trusts the Committee, in their love to God, will not allow his image in her son to be any longer degraded, by leaving him in a state no better than that of the beasts that perish. In His name, who made the Deaf to hear and the Dumb to speak, she commends her miserable Deaf and Dumb child to his agents, the Committee of Claremont School, whose compliance will be followed by the fervent prayers of a most afflicted widow, that the Almighty would send his blessing on their labours, in their efforts to give their

Deaf and Dumb fellow-creatures the unspeakable happiness of knowing, that there is a blissful world beyond the grave, where they will *hear and sing* the praise of their God and Saviour."

(6) *Form of a Legacy to the Claremont Deaf and Dumb Institution.*

" I ——— do give and bequeath unto the Treasurer, for the time being, of '*The National Institution, for the Education of Deaf and Dumb children of the Poor, in Ireland, established in Dublin, May 18, 1816, and now situated at Claremont, near Glasnevin, in the vicinity of Dublin,*' the sum of ——— pounds, sterling, to be paid within ——— months next after my decease, free of Legacy duty, and other expenses, and with legal interest, after the said term of payment; out of such parts only of my personal estate, as shall not consist of chattels real; upon trust to be applied towards the carrying on the purposes of the said Institution. And I do hereby direct and declare, that the receipt of the Treasurer, for the time being, of the said Institution, shall be a sufficient discharge to my Executors for the said Legacy."

N. B.—Devises of land, or money charged on land, or to be laid out in land, are void; but money or stock may be given by will, if not directed to be laid out in land.*

(7) *Mode of correspondence at reduced postage about the Institution's business.*

The following explains the mode of corresponding on the business of the Institution at a reduced rate of postage, which the liberality of Government has granted.

1. Correspondents are requested to give particular attention to the following regulations of the *New Post-Office Act*, for the transmission of Letters, on the business of Charitable Institutions, at a *reduced* rate of postage, as any deviation from them will not only subject the Institution to a *heavy expense* of postage, but may be the means of occasioning the *withdrawal* of the *privilege* altogether.

* Eleventh Irish Deaf and Dumb Report, p. 2.

A. The Letters must relate *solely* and *exclusively* to the *business* of this Institution, and are *not to exceed one ounce* in weight. They are also *not to contain any Cash, Bank Note, Bill of Exchange, Promissory Note, Draft, order for payment of money, or any other valuable security.*

B. The sum of *two-pence* is to be paid *by the person forwarding the Letter, at the time of depositing it in his Post-Office.* If this be not done, the Institution will be charged *full postage for the Letter.*

C. They are *not to be wafered or sealed,* and are to be directed as follows :

National Deaf and Dumb Institution.

CHARLES EDWD. HERBERT ORPEN, Esq. M.D. Secretary.	
<i>Committee's Office,</i>	
Post-paid,	<i>No. 16, Upper Sackville-street,</i>
Two-pence.	<i>Dublin.</i>

D. It is suggested that remittances of money may be made by means of orders from the Provincial branches of the Bank of Ireland ; but, as stated above, such orders cannot be transmitted under this privilege.

2. The Subscribers' *address, as to their Sur-name, Christian name, and designation ; the number of their house, and its street ; or their country residence, and its post-town ;* should be *exactly entered* on the books ; in order to prevent the *delay or misdirection* of any printed notice, circular or letter,* connected with their *rights as to elections, &c. &c.* They are requested also to *notify any changes* of them to the Secretary, or any *errors, as to them, in the Reports, &c.*

* If a delay occur, in the receipt of an answer to a letter, or if any list of Candidates for election, or other printed circular miscarry, the Members are requested to observe, that as all are regularly forwarded, this must arise either from their not having their exact address entered in the list of Benefactors ; or from some negligence of the Postman ; or as has often been the case with printed papers, from their own Servants, either refusing to receive, or neglecting to deliver them. They are, therefore, requested to excuse any such accident, and to notify it instantly to the Secretary.

(8) *A description of a Butterfly, by a young Lady fifteen years of age, a Pupil for four years and nine months.*

“ The butterfly is the most beautiful of all insects, &c. &c. The butterfly is a gay fellow, and it flies very swiftly, as a humming-bird ; and it roams among the herbs in the field, in summer days. But its life is only three or four months in the summer, and its beauty vanishes away ; as some persons, who are fond of their beauty, and wish to be as rich as a king ; but their beauty and riches will vanish away, and their lives also disappear. So we should not be fond of beauty or riches, but be contented with such things as we have.”*

* Fourth Report of the American Asylum, at Hartford, Connecticut. 1820. p. 32.

CHAPTER XV.

A FEW STRIKING ANECDOTES, ILLUSTRATING THE RESULTS OF MORAL AND RELIGIOUS EDUCATION, IN THE LIVES AND DEATHS OF INSTRUCTED DEAF-MUTES, AND THE BENEFICIAL EFFECTS EVEN ON THEIR TEACHERS.

THE total change, which education makes in a Deaf and Dumb person's manners, temper and conduct, is exemplified in the following observations as to Secondo Pelissero, one of the Genoese pupils, who died after about two years tuition by Assarotti.

“ Aveva egli allora 14 anni e mezzo di età. Il distacco da un Padre per naturale istinto riguardato con attaccamento, fu in lui rissentito per modo da portarlo a smanie siffatte, che fecero sospettare dell' incorreggibilità d'indole. Non fu però sì tosto calmato quell' impeto di ferita sensibilità, che subito si diede luogo a conoscergli un' ottima disposizione alla dolcezza, alla saviezza, alla modestia, al rispetto. Applicato allo studio, se ne ottennero de' così felici successi, specialmente in punto di religione e di morale condotta, che, scorso appena un' anno, &c. &c. in un Istituto d'educazione, ove i Sacri Misteri

si amministrano con giudiziosa cautela, venne riputato degno d'essere ammesso alla Sacra Mensa Eucaristica. Il religioso raccoglimento, la perfetta divozione, il contegno pietoso del Giovane in quel giorno, ricolmo di celestiali benedizioni, era un' indizio non dubbioso della vita quasi angelica, a cui dava principio. Iddio, che può trarre dat sassi i figli d'Abramo, lo aveva chiamato per manifestargli la sua Essenza, la sua Grandezza, la sua Misericordia; Egli voleva farlo ben presto partecipare alla sua Gloria, alla sua Felicità. Ed ecco che principiato il veggente 1823, &c. &c. e lo tengono con febbre a letto più di due Lune. La sofferenza e la rassegnazione, che ha apprese colla cognizione d'un Dio crocifisso senza colpa, per la soddisfazione dei peccati degli uomini, sono il suo conforto in mezzo ai dolore ed alle pene, &c. &c. &c. Ma ben presto funesto presagio! cominciano de' forti dolori di capo, &c. &c. nasce la febbre e si rende continua, &c. &c. la vita si dilegua, &c. &c. ei ritorna l'anima nelle mani del suo Creatore. Le sentimenti di pietà e de religione da lui manifestati in questo passo, &c. &c. sono il frutto dell' Istruzione, &c. &c."*

Making the necessary allowances, for the defects of every thing written by even conscientious

* Le consolazioni della Beneficenza al letto di morte d'un Sordo-muto istruito. p. 4—6.

and devoted Romanists, we must see much truth and beauty in the above, and also in what follows from Sicard, and can so far as it goes apply the language of the Poet,

“ Thus darkness and doubt are fast flying away.

No longer they roam in conjecture forlorn.”

What a forcible argument is that used by Sicard in the following words; satisfactory because resting on facts, undeniable and grateful because testifying of the happiness of our fellow-creatures.

“ Eh! quels témoignages plus irrecusables peut on donner de l'efficacité de ces moyens, que les succès, qui les ont déjà couronné? Des Sourds-muets de naissance tellement rendus à la société,⁽¹⁾ que deux d'entr'eux sont actuellement instituteurs publics, avec un traitement du gouvernement à l'institution que je dirige; quatre autres sont employés à l'administration générale de la loterie impériale; un autre est instituteur dans une famille, et donne des leçons de grammaire, en ville; plusieurs sont compositeurs dans diverses imprimeries, et notamment à l'imprimerie impériale, et à celle de l'institution, ou ils ont imprimé cet ouvrage-ci; tous sont rendus à la religion, tellement instruits dans ses dogmes et dans la morale, qu'ils sont toujours tout prêts à rendre compte de leur foi par écrit, pénétrés de tous les avantages de leur renaissance spirituelle, s'honorant d'appartenir, à titre de rédemption, à

ce divin Sauveur, dont le nom est sans cesse dans leurs signes, comme le souvenir de son sacrifice et de tous ses bienfaits est dans leur cœur.”*

The following account of a conversation, between a pretty well instructed and a half taught Deaf and Dumb boy who was sick, written by the former, puts in an interesting point of view, the anxiety that he felt for the salvation of his poor ignorant friend.

“ To-day I went to James M——’s bed-room, and saw him looking at me, and he told me that he wished me to converse about God and Jesus Christ; and I said I am much obliged to you. I began to ask him, ‘ Do you love Jesus ?’ And he said, ‘ Yes I love him.’ I asked him again, ‘ Why do you love him ?’ And he said, ‘ I do not know.’ And he asked me, ‘ What reason I love him for ?’ And I lifted my hands and told him by spelling and signing, “ Because he died on a cross to save sinners like us, and he loves us and we will not go down to hell, but to heaven.’ I said, ‘ You must be seriously thankful to Jesus Christ, for his salvation and his love to us.’ I said, ‘ Jesus Christ is God, like our heavenly Father, and he sits on the glorious throne to save

* *Théorie de Signes, &c.* par Sicard. Tome I. Introduction, p. lvii, lviii.

us, and to have his eyes upon us continually, very much like God.' I asked him, 'Do you love God as you love Jesus?' And he answered, 'Yes I do.' And I inquired at him again, 'Why do you love him?' And he answered, 'Because God gives me food and raiment.' And I said, 'You said very right; but God, who sent his only Son Jesus to die on the earth, for sinners, like you and all people; he gave you life and breath, and he first loved you before you was born.' He said to me that 'I am sorry, for I did sin.' I said, 'O yes, I was like you.' And I asked him, 'Are you sorry for your sin?' And he said, 'Yes I am.' And I made an inquiry at him, 'Do you know what the meaning of sin is?' And he said, 'Sin is bad; it is in my heart.' But I said to him, 'Sin is such, as to steal, to lie, to murder and to think evil. We all commit sin against the law of our heavenly Father.' And I asked him, 'Do you understand sin?' And he said, 'Yes I do understand it.' I asked him, 'Do you love sin?' And he said, 'No I do not.' I asked him, 'What should you do in the sight of God?' And he said, 'I do not know; tell me what I shall do.' And I said to him, 'Repent for your sin and believe in the name of our blessed Saviour, for whoso repenteth shall be saved.' I conversed with him about heaven; I said, 'Heaven is a very glorious place, and no evil nor pain will be there, and the righteous shall

for ever continue there with God.' I asked him, 'Do you believe what I say to you?' And he said, 'Yes I believe you.' I asked him, 'Whether would you like to stay in the earth, or go to heaven?' And he said, 'I would like to go to heaven.' I said, 'I think you trust in God; you must give sincere thanks to him. God knows the hearts and thoughts of us, but no man knows them.' When I had done conversing with him I watched over him."*

There is one point of view, in which an Institution for the Deaf and Dumb is peculiarly interesting, which has not in general been attended to; I mean, the influence, which it has in cultivating the religious, benevolent and amiable feelings of both master and pupils towards each other, and towards all engaged or connected in any way with the work. The circumstance of my having availed myself of every opportunity, which presented itself during a tour on the Continent, in 1817 and 1818, of visiting the various Deaf and Dumb Schools, that happened to lie in my route, gave me an opportunity of becoming acquainted with a variety of teachers of these Institutions; and I can truly say that with scarcely any exceptions, they appeared to me to be men of great and singular humanity,

* Report of the Edinburgh Institution. 1817. p. 65, 66.

and more frequently than in any other schools deeply pious and devoted. Indeed the nature of their occupation is calculated to call into perpetually increasing activity every finer feeling of the soul; the mode in which they must convey their instructions almost compels them to be simple-minded; the manner in which these are received by the untutored hearts of pupils shows them their value. They are compelled also to have constant recourse to religious motives in their instructions, and continual reference to the Sacred Scriptures, of which I may truly say,

“ Here the whole Deity is known
Nor dares a creature guess,
Which of the glories brightest shines,
The justice or the grace.”

It gives me particular pleasure to mention an anecdote, with respect to one of the teachers of the Bordeaux Institution, with whom I became acquainted when in that city, as above explained, the Abbé Goudelin, a man who appeared to me to unite very superior talents with a singular degree of simplicity and candour, and to combine as expanded a feeling of Christian brotherly love as can consist, with a sincere devotedness to the fatal errors of Popery. “ I look upon you as a friend,” said he to me when parting; “ and though I am a Frenchman and you an Englishman, though you are a Protestant and I a minister of the Roman Catholic Church, yet I cannot look

upon our separation and difference, but at our union in heart and spirit. I embrace you," said he kissing me, "as the friend of the objects of our common solicitude, and salute you as one who for the sake of our Lord Jesus Christ feels with me an interest in the awfulness of their eternal destiny ; and in parting with you I feel as if I were parting from a brother." I felt the same, and that no difference of nation, nor even his blind adherence to the idolatrous mass could wholly dissociate those, whom a community of real love to the same objects still bound together ; and that an equal sympathy with the unfortunate can glow in the breast of a native of France and of Britain. He not only expressed the deepest interest in the fate of his own Deaf and Dumb pupils, but also in those of our country. I well know that Christian philanthropy and love are confined to no country, that true zeal is a celestial principle, which even the Papal apostacy cannot wholly extinguish, and that all these graces combined will form the noble and enlightened public spirit of the commonwealth of heaven's reign.

" A band of love, a threefold cord,
Which never can be broke."

How different this from that narrow, local, jealous, political feeling, so falsely named patriotism, which is bounded and limited in the expansion of its love by the lines, which demarcate upon the map the boundaries of its native coun-

try, and which must turn over the pages of an Atlas before it can tell, whether the man who stands before it in misfortune, be a brother or not ; or must estimate the colour of the human skin, or the shape of a man's head, before it will acknowledge, whether he be the creature of the same God or not ; a child of the same universal Father, " who made of one blood all nations that dwell upon the face of the whole earth ;" and gives us an example, that we should like him love all, whether they be " the red or black or white children of the Great Spirit." How different from this is that false feeling of the zealot, sublimated often into phrensy by the subtle breathings of vanity, degraded into intolerance by the whisper of superstition, or fanned with ease into a destructive flame by the burning breath of ambition, which vanishes in empty declamations, or overwhelms in its pernicious profluence, that loves only its associates in bigotry and cordially hates its enemies. I parted from him with a prayer, that of his great mercy in Christ Jesus God might deliver him from those fatal and idolatrous errors of the Roman Catholic religion, which my soul utterly abhors, even while it loves the man, who in spite of them appears to me at bottom to wish to love my Lord and Saviour, " May he," say I, " thus cause us to meet again in another world, not as then with sorrow at the

miseries that are in the world ; but with joy at the final restitution of all things."

I might tell similar anecdotes of L'Abbaté Carlo Dé Bonis, master of the School at Milan ; and of Conrad Naef, the founder of that at Yverdon, the worthy pupil of Mr. Ulrich of Zurich, the disciple and friend of De L'Epée. I might also speak of L'Abbé Roch-Ambroise Sicard,(2) the worthy successor of De L'Epée ; but the anecdotes contained in this work about his two pupils, Massieu and Clerc, have sufficiently developed his character. The anecdotes also, which I have here recorded of the pupils of the Edinburgh and Connecticut Schools, plainly pourtray the hearts of their masters, Robert Kiniburgh, Esq. and Rev. T. H. Gallaudet.

I have not been able to collect many accounts of the death of Deaf and Dumb children, but some of these are illustrative of the blessings, which they received from the instruction given them in the schools to which they were admitted.

What is the death-bed of the Deaf-mute, to whose spiritual conversion, education in the language of revelation has been blessed by that Spirit who "who bloweth where he listeth." It is the death of a Christian, "for the end of that man is peace."*

* Psalm xxxvii. 87.

The first that I shall mention is that of a little girl, whose education was only half finished, who yet evidenced the effect of what she had been taught. “Hannah Rounds, placed in the Birmingham Asylum by the parish of Dudley, possessed but moderate abilities, compared with many of the other pupils. She died in the Asylum, in the year 1820, at the age of twelve. During her illness she appeared perfectly sensible that she would not recover. Mrs. Vallant the matron, in her attendance upon her, most convincingly ascertained, that the religious impressions she had received had not been thrown away. On one occasion shortly before her death she was observed, by the motion of her lips and with her hands lifted up, to be articulating the Lord’s prayer; and on another, pointing her hand downwards, meaning to describe the grave, to which she was hastening, then raising it upwards and pointing towards the sky, intending by this, to express her hopes of going to heaven; she pressed it, repeatedly and quickly to her heart, a sign used by the Deaf as expressive of happiness.”

Thus as this world’s light faded from her view, and its sun ceased to warm her, did the humble faith, which had been implanted in her spirit and overlooked before, diffuse its fragrance in the evening of her days, like the Night-smelling Stock which only begins to exhale its delicious odour as night closeth around it. The darkness

soon hides it from our mortal eyes, but the sweetness of its scent betrays its presence still ; and will continue until the day dawn and the day-spring arise again ; when unlike this emblem it will diffuse a sweeter odour, and bloom more brightly under the unclouded eye of God.

Such was the death of a weak-minded child only half-instructed, whose faith was but as a grain of mustard-seed, or the immature blade of corn.

The ensuing shows that gift of God's grace, as the green corn in the ear.

The following account of the death-bed of another child occurs in the Glasgow Report.*

“ The Committee notice with great interest the loss, which the School recently sustained by the death of one of its very promising pupils ; and this is mentioned with peculiar eagerness, because there can scarcely be a stronger argument for the utility of the Institution, than what this occurrence allows them to draw. The circumstance, which alleviated the calamity in this instance, must strikingly illustrate the blessed influence of such Institutions. Enough do we

* As I have not this Report by me, I quote from the “ Fourth Report of the Paisley Society for the Education of Deaf and Dumb Children. 1822. Paisley : printed by Stephen Young, 210, High-street. 1822.” 8vo. p. 86.—See p. 9, 10.

see in it to convince if any one doubted, to silence if any one still objected to the reasonableness and benefit of our plans. This delightful boy was sent along with his brother, (who is in the seminary still,) in the year 1819. Some time afterwards he was seized with a cold, which remained long by him; at last he was removed home under apprehension of his being consumptive. Unhappily the apprehension was too well founded, and after lingering for a while he died in the beginning of last January, aged near seventeen years. His father, who is a person of great worth and piety, wrote to the Secretary immediately after the melancholy event, requesting him to divulge the sad tidings to his brother; and the letter of this gentleman on the occasion contains the following passages.

“ The purport of this is to request that you will break open to our dear ——, that his dear brother is now an inhabitant of the world of spirits. After a severe struggle the vital spark quitted its earthly tenement, about two o'clock on Friday last. The frame of his mind for months past is a strong incitement to perseverance in the ‘labour of love,’ you have devoted yourself so much to, in rescuing human beings from a state of simple existence, and exalting them to the high and honourable station of ‘children of God and heirs of glory.’ Next to his Bible, his chief companion was the Rev. Matthew Henry’s

Miscellaneous Works in a quarto edition, of which he went through upwards of six hundred pages with great attention. Indeed he appears to have inherited in a great degree the spirit and temper of his ancestor, (being directly descended from the Rev. Philip Henry,) that meekness and quietness of spirit, which his son Matthew has so well delineated. He never uttered a murmur though frequently in considerable pain, nor expressed any fear of death ; but told his sisters, he knew when he died he should go to heaven ; in which hope, I have no doubt, he departed and is now inheriting the promises. He is gone to ' his Father and our Father, to his God and our God.' ”

May I not rest the utility, the duty, the privilege of instructing the Deaf and Dumb in all scriptural truth, on such a fact as this ? What would this boy have been without such a school ? His afflictions and sufferings would then have had their depressions and anguish unalleviated by any mental or spiritual resource ; his death had been then an event of darkness ; himself sinking in the night of ignorance and his weeping relatives doubly grieved, at being unable to communicate one word of consolation to him. But on the other hand his mind had been enlightened by knowledge, by the best of knowledge. He had received and tasted of the precious hopes of religion ; the promises of Christ comforted him and

he could employ them to comfort the parents and sisters, who mourned around his death-bed.

When cast into the furnace of affliction, his religion, which had been but little observed from its peaceable retired character, proved its genuine nature by the refreshing fragrance it diffused all around; like those precious perfumes, which elsetime unobserved, because scentless, only exhale their delicious odours when burning in the flame, while richly laden airs carry these along towards heaven. As those perfumes, cast into the fire, only spread their odour the more widely for the burning; so is it with the Christian grace of patience. They are however soon exhausted; this fragrance never; for Religion, like him, “whose form was as the Son of God, walketh in the midst of the fire and hath no hurt.”*

In the Edinburgh Report, for the 10th of March, 1823, is a brief account of a pupil's death. “This young person, a girl about thirteen years of age, after having been two years at school, was attacked last autumn with a pulmonary affection, and was removed to her father's house in the country, where she died in December. From the accounts of her parents, it appears that she bore her distress with uncommon resignation, and that in the prospect of death her mind was

* Daniel iii. 25.

cheered by the consolations of the Gospel and the hopes of immortality.”*

The following account of a girl from the Edinburgh Institution is still more beautiful, as showing the full corn in the ear, ready for the harvest, and reaped by the Lord into his garner in his own best time. And as the moon sheds silver rays upon the earth and back on the sun too, in return for the golden beams which she receives from that ruler of the day, and though dark in herself illuminates our globe, when his face is hidden and the source of the immediate and mediate enlightening of both removed for a time ; so does the Christian in the night of sorrow and of death, reflect the Saviour's light and grace ; and so does his revealed word console each believer's heart, while his Lord is away, “waiting to receive a kingdom and to return.”

“ Of the pupils who left the Institution last year, one died after her return to her friends, and it cannot be uninteresting to state, that in her last illness she derived much consolation from religion, and died in the faith and hope of the Gospel.”

“ The following letter was written by one who

* Report of the Institution for the Education of Deaf and Dumb children ; established June 25, 1810 ; with specimens of composition, &c. 1823. Edinburgh : printed for the Institution, by J. Ritchie. 1823. 8vo. p. 54.—See note, p. 10.

often visited her during her illness, and who rejoiced to see this humble believer, in the midst of pain and sickness, looking forward to the mansion purchased and prepared for her by her Redeemer."

" *August, 1820.*

" Our visits to her have been very interesting to us, and make us thankful indeed for the exceedingly great pains, that have been taken with her. Her whole heart seems now withdrawing from earth. She said last night, she liked best of all to think of seeing Jesus. Her favourite verse is, 'The blood of Jesus cleanseth from all sin.' The idea of 'resting not day nor night in praising God with her voice' seems wonderful to her hitherto closed lips. She is losing all interest but in these eternal things; the mere mention of them revives her. We often long that Mr. Kiniburgh could see such a proof of his labour in the Lord not being in vain; she only seems distressed about not loving more. She has no fear of death; often points to her heart, expressing 'all is bad there;' but then goes to her precious promise, 'the blood of Jesus cleanseth from all sin;' and seems in him to be at rest. She never expresses the least impatience but lies quite quiet. She has a peculiar gravity of manner, and only smiles occasionally on the mention of the glories of heaven. All her former acquaintances are struck by the change in her conduct, since she

went to the Institution; she was at that time a most wilful and very troublesome child. ~~We~~ indeed now trust that Jesus is making his abode with her and leading her from strength to strength."

"During the exceeding heat of the last few days she has suffered very much, and has been in a constant state of perspiration. She eagerly pointed to the promise, 'to him that is athirst,' and expressed how precious, how satisfying the water of life is, how unlike that which only for a few moments quenches her burning tongue."

Who can help thinking, that he hears the spirit of this child, on her death-bed, in supplication for each poor uneducated companion in silence, unto her brethren who have the power to teach, saying, "Let him too die the death of the righteous and let his last end be like unto mine."*
For

"How sweet to my heart is the thought of to-morrow,
Where hope's lovely visions bright colours display;
How sweet, that I can from futurity borrow
A balm for those ills, that afflict me to day.

But this infidel, he, surely knows no to-morrow,
Though he feels, that his days are fast flitting away;
Poor wretch! can he think, without heart-rending sorrow,
That his joys and his pleasures all end with to-day?"

* Numbers xxiii. 10.

Surely the death of this child was like that of a Christian, as the dawn of a calm morning at sea upon the shades of darkness, when the sun arises out of the ocean upon the astonished eyes of the voyager. Time's night endeth ; eternity's day beginneth ; life's sea joins the celestial vault ; the heaven's everlasting deep blue, commingling with the green of the ocean of existence, each fadeth into each ; both are as burnished gold beneath that ruler of the light. At the verge of the horizon, half hid, half seen, he sees the "Sun of eternity"* arising rapidly, with its globe of fire ; it riseth ; it hath risen. In him, there is no darkness at all ; it has shot up at once unto the zenith ; Hosanna ! Hallelujah ! (3)

I will not venture to attempt to thank those, whose favour has fostered my exertions, whose indulgence has pardoned my defects, whose assistance has ensured my success. I should not find fitting words to express my feelings. But I will thank Him, to whom the simplest language is always the most acceptable, as it is alone suitable. " My God and my Saviour, I thank thee ; thine was the first suggestion of humanity, which the Spirit of thy Son inspired ; thine be the praise of

* " Soleil de L'Eternité." ' C'est encore ici un des noms donnés à Dieu par mon cher Massieu.' *Théorie des Signes*, par Sicard. i, 218.

the ultimate success, which thy mercy has conceded, to the unworthy instrument of thy own work of goodness."

Fellow heirs of the mercy and of the love of God, leave it to others to act from patriotism and public spirit, who can find no higher motives to direct them. I need not tell those, who feel as Christ did, that Christian charity, or love, includes them both and excels them all. It is public virtue; it is individual honour; it is universal philanthropy; it is local patriotism; it is a peaceful concord of nations; it is the domestic harmony of the fire-side circle; it is diffusive benevolence; it is friendly politeness; it is general forgivingness; it is social courtesy. Such is the greatest, because the least perishable of the gifts of heaven. "God only knows the love of God," but they who are the Lord's people, feel it in the measure of their capacity.

" Oh ! never seen, but in thy blest effects ;
Or felt, but in the soul that heaven selects ;
Who seeks to praise thee, and to make thee known
To other hearts, should have thee in his own.
Come, prompt us with benevolent desires ;
Teach us to kindle at thy gentle fires."

COWPER'S Charity.

Followers of Jesus ! Christians ! to you I turn again for aid ; to you, I am convinced, I need make no appeal. There is always residing within your breasts, a power, higher than that of mere ani-

mal feeling, which excites and supports and regulates all the emotions of your hearts, and tells you of your duty, much better and more powerfully, than I could possibly express it. Listen to His dictates; hearken to his commands; obey his impulse; quench not this spirit; it is the Spirit of your God. By it, he who left you not comfortless, yet speaketh unto you, to comfort those, whom he pitied and relieved in the days of his flesh.

Go now and farewell, till we both meet, with the Deaf and Dumb, before his judgment-seat; but remember that it was He, whom you call your Lord and Master, who bade all those, who profess his name, go and imitate at least the spirit of his philanthropy, if they could not the miraculousness of its display; for he has left us an example, that we should follow his steps, not in the path of miracle but of mercy. Go, therefore, and do so.

NOTES AND ILLUSTRATIONS TO CHAPTER XV.

(1) *A Deaf and Dumb Lawyer.*

The following is extracted from the *Brighton Gazette*; in the *Dublin Evening Mail* of November, 1829.

“ Mr. Lowe, a gentleman who has been Deaf and Dumb from his infancy, will, we understand, be called to the Bar by the Society of the Middle Temple on Saturday next. He has had a good legal education, and is considered very clever as a conveyancer.”

(2) *On the death of the Abbé Sicard.*

In a speech, which the Rev. B. W. Mathias made, at the Sixth Annual General Meeting of the Irish Deaf and Dumb Institution, he alluded forcibly to the then recent death of Sicard, in these words :

“ Let us recollect that the great and good benefactor of the Deaf and Dumb, the Abbé Sicard, whose name we all revere, is now no more. If we value his memory, let us do as he would have wished us. Let his life be an example for our imitation, and let us obey the last injunctions he would have given us at his death. Imagine him about to close his earthly career, the damp dews of mortality pressing heavy on his eyelids, exhausting his last breath in supplicating us for them. ‘ Here,’ he would say, ‘ here are my children ; receive them from me ; protect them ! protect them ! for my sake, for humanity’s sake, for God’s sake ! ’ ”*

* Sixth Irish Deaf and Dumb Report. First Edition, p. 10.

(8) *Anecdotes of the life, education, and death of John B——, a Deaf-Mute, by Charlotte Elizabeth.*

The following is an abstract of a few of the most interesting passages, in the account of the education, illness and decease of a Deaf and Dumb boy, by his kind, excellent and talented instructress, my friend, Mrs. ———, who is so well known to the public, under the signature of “Charlotte Elizabeth,” as the authoress of numerous little publications, chiefly fiction, for the use of children. This however is a true story. The title of her little book is “The Happy Mute; or the Dumb Child’s Appeal. By Charlotte Elizabeth.” I quote from the “Second Edition. Dublin: William Curry, Jun. & Co. 24to. 1833. Price Sixpence.” Pages i—vi, and 1—54; with “a plate of the finger alphabet, at p. 56, from a drawing by Mr. Humphreys, Head-master of the Claremont Deaf and Dumb Institution, engraved on stone by John Johnson, Deaf-Mute, formerly a pupil there.” I insert these extracts by permission of my friend Miss Alexander, daughter of the Bishop of Meath, for whom Charlotte Elizabeth wrote this little narrative, making her a present of it, and allowing her to apply all the profits of its sale to the benefit of the funds of the Juvenile Auxiliary Deaf and Dumb Association. As I only insert a part of the story, with a very few of the Authoress’s remarks and hints, I strongly advise my readers to purchase the little book itself.

After saying that “the writer’s object is to bring before a benevolent public, the condition of a very numerous and most interesting class of sufferers, whose affliction is capable of a more ready and extensive amelioration than is generally supposed;” the Authoress proceeds as follows :

“The subject of my history was a boy as dear to me as ever was a child to its parents. A year and a half has scarcely passed since I saw him depart to be with Christ; and often do I look back with thankful wonder on his short but happy life, his slow and painful, yet most joyful death; and then I look forward to the period when, through the blood and righteousness of that Saviour whom he so dearly loved, I hope to meet my precious charge in the mansions of glory.

“John B—— was deaf and dumb. His parents were poor people in a very humble rank of life, and had no means of affording any instruction to their child, whose situation seemed to shut him out from all hope of it. They had one son, a few years older than John, and four daughters. Living in the suburbs of a county town in the South of Ireland, and subsisting on the produce of two cows, with what the father and the eldest son might occasionally earn by working in the fields, they were, of course, very poor. But I was glad to find that they did not consider poverty to be an excuse for vice ; and John’s mother remarked to me, ‘ Though we could teach our child no good, we have kept him from learning any evil, and have never suffered him to play about the streets with bad children. We watched over him ; we could do no more.’

“ Our Lord Jesus Christ, in applying one of his beautiful parables, said, ‘ To him that hath, it shall be given :’ and so it proved to the parents of the dumb boy. They did what they could in protecting their child from evil example ; and God, in his own time, sent another to teach him that good which they had no means of communicating.

“ John B—— was brought to me by a little companion, also deaf and dumb, towards the close of a cold day in October, 1823. He was then more than eleven years old, but looked scarcely nine. His aspect was remarkably mild and engaging, combining the simplicity of an infant with a great deal of respectful modesty. He was poorly clad, but very clean ; and when his little bare feet had made acquaintance with the warm hearth-rug before my fire, and a good many wistful looks into my face had convinced him that he had found a friend, he became exceedingly well pleased with his new situation. New, indeed, it was to him ; for I afterwards found that he had never before seen a carpetted room, nor any thing superior to the contents of his father’s cabin ; and I well remember his mounting a chair to peep through what he supposed to be a window, a looking-glass, and falling down in affright at suddenly beholding the reflection of his own face in the mirror.

“ John did not at all appear expert in expressing himself

by signs. Generally I have found the deaf and dumb remarkably animated and adroit in so doing ; but he was naturally reserved, and the perfect seclusion in which he had lived, through the watchful care of his family, had afforded him little opportunity for exercising his ingenuity in that way. I could not get any answer to the various gestures that I used in the way of inquiry, encouragement, and remark ; but a very affectionate smile told me that he delighted to be noticed, and therefore I went on. Having some large alphabets cut out, I took the three letters, D, O, G, and arranging them together, I pointed to the word, and then to my dog, until I was persuaded that he understood the connexion between them. Showing him a man in the street, I formed the word M, A, N, in the same way, and likewise H, A, T. I then shuffled all the letters together, and required of him to pick out what would represent the dog—the same with man and hat ; and after a great many attempts I found him beginning to enter with some interest into the sport ; for I took especial care, by the most playful looks and manner, to give it the appearance of amusement. Confining the lesson to these three words, I then showed him how to make the letters that composed them on the fingers ; and sent him away with more learning in his head than ever it had carried before.

“ For a long while, my pupil only learnt the proper names of objects with which he was daily conversant ; but whenever I caught a sign for any thing easy to spell, I made him use the letters. Thus, bad, good, large, small, light, dark, and other adjectives, were taught as occasion called them forth. Seeing once the word ‘and,’ he asked, by an inquisitive shake of the head, what it meant. I tied a piece of thread upon the pen, and passed it round the inkstand, telling him that the thread was ‘and.’ He was delighted, and ever after used the conjunction correctly. I mention this to prove how much may be done by watching opportunities of familiar illustration. Children do not first learn their native tongue grammatically, but by catching a word here and there,

with its signification. In the same way, by a ready use of the finger alphabet, any person may enable a Deaf and Dumb child to acquire considerable knowledge of ordinary language, while the thirst for information, once awakened, is found insatiable in these most helpless, most interesting beings.

“The case of John B—— was a very peculiar one. He was lying under many disadvantages, and I was in continual expectation of removing from the place of his abode. I well knew that no one was likely to take up my ground if I left it, and this rendered me less anxious for the mechanical, and more solicitous for the spiritual part of the work which I had undertaken. I therefore made the most of all the signs that we could establish between us, in order to store his inquiring mind with what would be more valuable than even the greatest facility of communication with those around him ; and God so blessed my efforts, that I am lost in adoring wonder when I look back, and review what the finger of Omnipotence wrought. The way was made plain and easy to me ; and so will it be to every believer who sets about such a work in firm confidence that God willeth not the death of a soul, but commands the Gospel to be preached to every creature. Indeed we possess a great advantage in engaging in this branch of the blessed labour ; for, with scarcely any exception, the Deaf and Dumb are most fervent in their attachment, where they feel themselves compassionated and beloved.”

“This intensity of their affections may be made most richly available in the work of instructing them ; it was so to me : for I never had occasion to use an angry word, look, or gesture, in the progress of my pleasant task. John loved me ; he could not endure to see me grieved ; nor could he be joyous unless ‘Mam’ was in smiles. Any inattention or obstinacy on his part evidently distressed me ; he saw that his diligence afforded me delight, and, therefore, had no other motive existed to urge him on, the boy would have been diligent. I dwell upon all these things, because I am persuaded that the remarks are of very general application. Love is, in all

cases, the most powerfully constraining impulse to obedience, to zeal, to whatsoever will be most pleasing in the sight of those who are the objects of that love ; and God has most deeply implanted it in their hearts, who peculiarly need a very large portion of this impulsive energy. We ought to consider this when pausing at the outset of what I freely grant to be, in itself, a difficult and laborious undertaking, only to be ventured on in the strength of the Lord.

“ John B—— was necessarily an Atheist, as far as his understanding was concerned. He had, indeed, been taught to bow down before a crucifix, and to the pictures and images that adorned the altar of the Roman Catholic chapel ; but this only puzzled him : for, as he afterwards told me, he saw that they were made of wood and paper, and that he was better than they, because, though he could not hear or speak, he could both walk and see, whereas they could neither speak, hear, see, nor walk. Of course he paid no honour to them ; nor had any idea entered his mind of the existence of a supreme Being. In proof of this, one of the first questions that he contrived to put to me, was, whether I made the sun and moon.

“ It would be impossible to trace the steps by which I was enabled to convey to him the grand truth that there existed ONE, far above, out of his sight, more dazzling than the orb of day, who had made that orb, and all the objects on which he so delighted to gaze : the starry heavens, the rivers, the hills and vales, the green grass, and all that walked upon it, the birds and the butterflies, the gliding fish, and all that people the universe. It was when he first laid hold on this reality, that his mind seemed to be truly born ; it evidently filled the vacuum in his spirit, threw a sunshine over all his contemplations, and so richly was the love of God shed abroad in his heart, by the Holy Ghost, that I have no hesitation in saying he valued every enjoyment, even down to the most ordinary comfort and convenience of life, more as the gift of his Creator, than because of the gratification which he personally derived from it.

“ But still my dumb boy was only an amiable Deist, in his comprehension of the Divine nature ; and I was well aware that he might thus live and die, and perish everlastingly for lack of saving knowledge. He had, hitherto, no conviction of his own sinfulness ; to the need, the offices, the name of a Saviour, he was a stranger ; and before he had acquired sufficient skill in language to express or to comprehend the shortest sentence, I was alarmed by seeing symptoms of severe illness, at a time when typhus fever was raging around us. I had already taken him to reside under our roof, for more constant opportunity of instruction ; but writing occupied a large portion of my time ; and, as I have said, my teaching was directed rather to his heart than his head, in the prospect of a speedy separation.

I now saw that not a day was to be lost in giving him the Gospel, the message of reconciliation, through the atoning blood of our crucified Redeemer.

“ The way to this memorable conversation was opened, whilst I was secretly praying that the Lord would point it out, by expressing some curiosity as to what became of people whom he had seen carried past to their burial. He signified that their eyes were shut very close, would they ever open them again ?

“ Upon this I threw down my needle-work, and bespeaking, by a sign, his most serious attention, I sketched, upon a paper, a crowd of persons of all ages, and near them a large pit, with flames issuing from it. I told him that the crowd contained him, me, every body ; that all were bad ; that God was angry ; and all must be cast into that fiery gulf. He exhibited great dismay, and anxiously looked for further explanation. I then drew a single figure, who came, I told him, from heaven ; being God’s Son, that he asked his Father not to throw those people into the fire, and consented to be nailed to a cross to die ; and that when his head dropped in death, the pit was shut up, and the people saved. It may well be supposed that I greatly doubted the possibility that such a representation, explained only by signs, should convey

any clear idea to the boy's mind ; but it is God's will, by the foolishness of preaching, to save them that believe ; and I had immediate token of his assisting power, for John, after a pause of wonder, started an objection most delightful to me, inasmuch as it proved that he had laid hold on the grand doctrine of substitution.—He observed that the sufferer on the cross was but one ; that the ransomed crowd were many, very many : and he signified his doubt of God being satisfied with the exchange. The Lord still helped me ; I took off my ring, laying it by myself on the table, and then breaking, into many pieces, the leaves and stalks of some decayed flowers in a jar, I heaped them near it ; asking, with a smile, which he would have, the one piece of gold, or the many withered fragments ? Never shall I forget his look, the beautiful, the brilliant look of sudden apprehension, the laugh of delight, the repeated clapping of his hands, while he declared, by animated signs, that the single piece of gold was better than a room full of old flowers ; that the former was like him on the cross ; the latter like men, women, and children : and he spelled, most exultingly, 'One! One!' Then, with his countenance softening into the loveliest expression of grateful reverence, he looked up, saying, 'Good, good ONE ;' and ran for the letters to learn to spell his name. That adorable name which is above every name—that name of Jesus at which every knee shall bow—I taught him to spell, and then I told him how Jesus Christ was laid in the grave ; how, on the third morning, he burst its bars ; how he rose to the Father, and would also raise him and me from the dead ; and, finally, I assured him that Jesus Christ could see and hear us always ; that we might talk to him constantly, and hereafter be with him in heaven.

I should have remarked that, when showing John the pit of flames, I paused to convince him that he, for one, had made God angry ; he freely confessed it, by sorrowful looks and gestures, but most vehemently denied that God could be angry with me. Thus he was clearly brought acquainted with the plague of his own heart ; and not the slightest ob-

jection did he make to the justice of a dreadful sentence against him. This struck me the more, because he was exceedingly jealous of his own rights and reputation, never resting for a moment under any supposed invasion of either; yet he had nothing to reply against God; he tacitly acknowledged his guiltiness, and it was a most glorious proof of Divine teaching, the *love* of God, even in delivering his own Son to a cruel death. I saw, with unutterable and overflowing joy, that my poor boy received Jesus Christ as his Saviour; and never, from that happy hour to the moment of his death, did he seem to doubt his interest in the atonement. So beautifully did he realize the apostle's declaration—'Ye are bought with a price'—that, without ever knowing those words, he took them for the rule of his life, and found the principles conveyed in them a safeguard against sin in every form; that is to say, sin had not the dominion over him, he hated sin, he dreaded it, he fought against it, often with tears and prayers, and that in matters which would be deemed by many of very slight importance.

"I will give one illustration before I quit this part of the subject, merely remarking that the same holy and heavenly wisdom guided him under every temptation. He had a great abhorrence of drunkenness; and, to avoid the beginnings of such a sin, he resolved, with my hearty concurrence, never to taste strong drink of any kind."

"On one occasion, about four years after he came to me, he was sent, with a note, to a friend's house, and, while waiting for the answer, he was pressed to take a glass of wine by a young gentleman, who had resolved to overcome his scruples; the lad refused, but was more importunately urged to take it. His rejection became more firm and emphatic as his thoughtless friend more resolutely persevered; until the latter seized him by the collar, drew his head back, and poured the wine into his lips. In this emergency John set his teeth so firmly that scarcely a drop could pass them, and the contents of the glass ran down over a pretty waistcoat which I had just made for him, and

which he highly valued. He said nothing, but buttoned his coat, and returned with the letter ; then told me what had passed, showed the stains, and with an exulting smile, concluded by remarking that his waistcoat was spoiled, but God was not angry, for John was not drunk. When adverting to it afterwards, he said that God had made his teeth, and the devil could not get the wine through them.

“ I have already said that it is not now my purpose to write John’s history, and I shall pass over the seven years during which he walked with God on earth blameless, and without rebuke ; a silent lovely light, shining among men, so as to compel many to glorify his heavenly Father. Throughout the protracted sufferings of a most lingering decline, the arm of Jehovah sustained him, strengthening him with strength in his soul, and bowing his will into the most filial, most cheerful resignation. Jesus Christ was the theme of his discourse, daily and hourly, in the season of health ; and afterwards, when writhing under severe tortures, the sight of which drew tears from me, he would look up in my face with a sweet smile, and tell me that Jesus Christ loved him. Of the effects of this love he had an extraordinary view, which he described to me very soon after he had been brought acquainted with his Saviour ; and he repeated it with excessive delight, even at the time when death had actually seized his prey, and below the knees neither warmth nor pulsation remained. It was this : that God had a very large book, on the top of one passage bearing the name of John B——, below which were written a great many things wherein John had made the Lord exceedingly angry ;—that on rising from the grave, God would call him, in awful manner, to stand before him, while he opened this book, and turned to the page in question ; but that though he would hold it close to the sun, yet he could not read one word that had been written, because—and here his face used to kindle and glow with indescribable animation—because when John prayed to Jesus Christ, he took that book, and, passing his ‘ red hand ’ over the page, left nothing visible there but the blood which had

flowed from his palm, when pierced by the nails in Calvary. This thought was his solace through life, and evidently illuminated the dark valley of the shadow of death. The possibility of escaping hell otherwise than by the intervention of 'Jesus Christ's red hand' would have appeared to him a mockery ; and to doubt of Christ's redeeming love to his own soul, I think he would have considered a very deep crime. All have not the full assurance of faith ; and I never saw or heard of any instance where it existed so triumphantly as in John B—— ; while, to the praise of the glory of Divine grace be it repeated, that he who clung as a helpless, condemned sinner, to the unmerited love of a ransoming Saviour, was a wonder to all who knew him, for the unblemished purity of his life and conversation.

“ The departure of John B—— from this mortal scene, was as sweetly and calmly bright as was the faith which he held. Enoch's brief memorial would suit him well—‘ He walked with God, and he was not, for God took him ;’ and having just stated enough to show the blessed fruit with which the Lord vouchsafed to crown my humble labour, I will return to the subject of that method whereby I am convinced that incalculable good may be done among the deaf mutes, who form a larger portion of the population of our country than we, perhaps, are aware of.

“ It is not to be expected that in every deaf mute we should meet with a John B——. I have sketched the story of my own interesting pupil, slightly tracing the progress of his happy course, not that I can reasonably expect to see such another bright and beautiful instance among the class for whom I plead—but be it remembered, that the like precious faith must be given to all who shall enter the kingdom of heaven.

“ The grand object to be attained, is to place the deaf mute within the reach of instruction ; and this, certainly, requires more time, and thought, and patient perseverance than any other work of the kind. The teacher must first learn of his pupil, by observing what signs he makes use of to express

different ideas ; and then,* catching at those signs, he must apply the words that express them. For instance ‘good’ and ‘bad’ furnish a distinction that the deaf and dumb are very fond of making—they show their liking or aversion for any thing very unceremoniously ; but they have not all the same sign for them. Generally, to note approbation, they will pat or stroke the stomach, with a smile of pleasure ; and this sign the teacher must imitate, and then spell ‘good,’ until the pupil has learned it as expressing the same thing with his sign. A quick shake of the head, frowning, and moving the hand as if to repel something, is the usual sign for bad ; and this must be translated also. It is desirable that no time should be lost before the deaf mute is instructed to form the alphabet on a slate, and encouraged to write, that every word may be expressed in the threefold form of the printed characters, the finger language, and writing. The copies that are set for the deaf mute should invariably consist of something that he can understand ; and each should be fully explained to him before he writes it. The first copy that my dear boy wrote consisted of the words, ‘John’s hat is black. John, as he had learned, signified himself ; hat was one of the first objects that he had spelled ; black was explained by showing him various colours, and selecting that : and thus he learned to attach a meaning to the little verb *is*, by its connection with the others. ‘Cows eat grass’—‘Fish swim in the water’—‘Birds fly in the air’—‘The cat loves milk,’ and similar little phrases, filled his first copy book. These may appear trifling advances ; but let it be remembered, that every word well explained to a deaf mute is a difficulty overcome, and an encouragement given. I have found it easy to make the lessons extremely amusing, with the help of a few other children. Printing on a paper, or arranging the letters to form various commands—shut the door, open the window, stir the fire, bring a chair, sweep the carpet, and many other little directions easily obeyed—I showed one of them to a child, who immediately executed it, another to a second, and so on—the deaf mute taking his

turn, until, in a lively pastime, he had got perfectly acquainted with the meaning of each phrase, and could issue or receive the order correctly, by means of the finger language alone.

“ Every morning, without exception, at the time of family worship, a separate and solemn prayer was offered up for the divine help and blessing on this undertaking ; while the sight of the dear dumb boy kneeling beside us, touched our hearts, and put an earnestness into our supplications, which will long be remembered by those who joined in them.

“ For seven years and a half, this daily prayer ascended ; and precious indeed was the answer vouchsafed : most precious at last, when those cold and clammy hands were exerted to the utmost of their failing strength, to spell on, and to tell me the happy story, how Jesus Christ loved poor John, and how John was going to see the dear *red hand*, and to sing with angels for ever. Many a tear had I shed over him during those years ; tears of anxiety, of disappointment, of unbelief—almost of despair ; but the tears that fell beside his dying couch, were those of unutterable happiness, for I saw the work finished ; and my own experience told me that it was the Lord’s alone, though he had deigned to carry it on by the instrumentality of my weak hand.

“ We often find the parents of these afflicted children unwilling to send them to the Institution, even when assistance is offered for that purpose. In such a case, let the benevolent friend, who desires to confer the benefit, give the child a few of the first simple lessons described in these pages, and the effect, will, in most cases, be surprising. The child will become so much interested in the new and delightful world of ideas thus opened upon him, that he will become a different creature in the sight of his family ; while the advantages to be gained from cultivating his faculties, will force themselves on the parents’ mind, and probably overcome all scruples. I never shall forget the incredulous smile with which John’s father consented to my giving his little dumb boy a lesson every day in reading : nor the grateful tears that flowed, when six months afterwards, both parents said to me,

‘Take our child : he is more yours than ours, for you have made him a different creature. If you left him now, he would die : he could not bear to live in his ignorance again.’

“ These were almost the very words in which the precious trust was committed to me ; and had I proposed to place him in the Asylum, instead of bringing him to reside with me, a similar answer would, no doubt, have been given. God grant that my having preferred, in this case, to take the labour on myself, may be the means, through this little book, of bringing many within the reach of valuable instruction !

“ I have frequently been much moved by the animated and feeling descriptions that my dear boy gave of this state of unwilling ignorance. He told me that he used to watch the motion of the sun, moon, and stars—the growth of plants, and the various natural appearances which bespeak the hand of an overruling power, until his tears had flowed, because he could not comprehend the cause of all. But nothing appears to occasion such distressing perplexity to a deaf mute, as the death and burial of his fellow-creatures. The change produced on countenances which used to smile on them—the icy coldness, and total insensibility of the frame ; the act of screwing down a coffin lid over it, and of depositing that coffin deep beneath earth’s surface, with the solemn act of worship accompanying it ; all these are terribly and awfully exciting to him, more especially when he is made to comprehend, by some associate, that his turn will also come ; that he too, must be enclosed in a long box, and deposited in a deep pit, far from the cheerful light, and from all that now helps to gladden his solitary existence,

“ I never beheld anything so striking as the avidity with which my poor John caught at the first intimation of a future resurrection from the dead. It evidently removed from his mind a most oppressive weight of anxious doubt. And I think that I may safely assert, that during more than seven years following, scarcely as many days passed, on which he did not refer to it with delight.

“ A more blameless character than John B—— was, when

dwelling in his father's cabin, seemingly shut out from all instruction, could scarcely be found in his own or in any other rank of life ; yet he never looked back upon those days with any other feeling, than that he had been plucked as a brand from the burning, by the teaching that led him to Jesus Christ. A very short time before his death, he spoke to me about it, telling me that when he was six or seven years old he had pilfered something—I think it was a halfpenny, from his mother's store. This, he said, was written in God's book ; and if he had not prayed to Jesus Christ to pass his bleeding hand over it, that charge would have been read against him at the last day, and he must have gone to hell with thieves. He described his alarm when committing the deed, his dread of detection, and the shame with which he met his mother's looks, so as most clearly to fix upon himself the stain of wilful sin ; and we may be well assured that there is many a heavy-laden conscience among those whom it is the object of this little work to bring unto him, who alone can give rest."

I repeat again, that I most earnestly advise all my readers to purchase and read the admirable little book, from which I have made the above few extracts.

P. S.—It had been my intention, as stated in note 1, p. 5, to have added, in an Appendix, a translation of the French and Italian quotations, in the body of this work, with a variety of other anecdotes and documents, relative to the Deaf and Dumb, and compositions by them, which I could not easily find means, to interweave in the preceding contrasted view of their states, or in the notes ; but the size of the book has already so far exceeded my expectation, its publication having been also accidentally delayed more than a year, by other various occupations of my time, that I am obliged to omit that Appendix entirely.



